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The Missionary survey

THE MISSIONARY SURVEY

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MISSIONARY SURVEY

HONOR ROLL

S H I L O H C H U R C H

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SEALS ATTACHED SHOW PROGRESS TOWARD PLACE OF HONOR

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Get Ready for Survey Week in March

CLUB AGENTS AND SECRETARIES OF LITERATURE
LOOK ALIVE

PUT UP YOUR HONOR ROLL CHART AND AIM
FOR 100 PER CENT

On the opposite page we illustrate the possible use of THE SURVEY Honor Roll Chart in a local church canvassed for subscriptions. With a rubber stamp outfit the name of the **CHURCH**, the **MEMBERSHIP** and number of **SUBSCRIBERS** to **THE SURVEY** are noted at the top of the chart. To stimulate others the names of the subscribers, new and old, are printed on the body of the chart as the canvass proceeds. The thermometer registers the advance toward the 100 per cent of Honor Roll standard, and a keen interest is aroused as it passes the 25 per cent and 50 per cent points, and the colored stars are attached indicating the nearness to the Gold Star or 100 per cent goal.

If a rubber stamp outfit is not available, some one can be found in every church who can and will do the lettering as the canvass moves forward.

The chart should be hung in the most conspicuous place about the church, and mention of the canvass should be made weekly in the church bulletins and from the pulpit. Nothing short of a Gold Star or **ONE** subscriber to every **FIVE** members should satisfy any live church. Many have gone well beyond this goal.

If you haven't used the chart sent you or haven't received one, write for a copy and it will be sent by return mail.

**EVERYBODY READY FOR AN ALL-TOGETHER DRIVE
TO PUT THE SURVEY ACROSS THE 50,000 GOAL LINE IN
MARCH.**

HONOR ROLL CHURCHES

Mooresville (Second Church), N. C.

Jacksonville, N. C.

Waterford, Va.

AN IMPORTANT DIFFERENCE.

ROGER BABSON, the statistician, relates the following incident to prove the importance of religion in business life:

"While I was in South America, the guest of the President of the Argentine Republic, one day he broke a long silence by saying: 'Mr. Babson, can you tell me why it is that South America, with so much greater natural advantages and having been settled before North America, is so backward compared with your country?'"

"I had my own ideas, but being his guest, said I didn't know, and asked: 'Mr. President, what do you think is the reason?' He replied: 'Mr. Babson, South America was settled by Spaniards seeking gold. North America was settled by the Pilgrim fathers who went to your land to seek God.'"

LIGHT IN DARKEST AFRICA.

The Mayor of Cape Town, South Africa, has instituted a two-minute pause at mid-day, when opportunity is given to spend that period in prayer. As soon as the mid-day gun is fired, a bugle call is sounded from the balcony of the Mansion House, and silence is observed throughout the city. Persons in the streets remove their hats, traffic is stopped and in all the shops both customers and clerks stand silent.—*Missionary Review of the World*.

LEPER BAPTISMS.

At Purulia, in Behar, the Church Missionary Society has, in behalf of the Mission to Lepers, undertaken the charge of a large leper asylum, which in pre-war days was managed by the German Evangelical Lutheran Mission. The Rev. E. Cannon, of the C. M. S., is now superintendent, and he writes concerning baptisms among the inmates as follows:

"On Tuesday, January 28th, I had the privilege of baptizing 114 adults, men and women, and thirty-five children, all being lepers except six children from the

WORLD

untainted children's home, and three babies who still remain with their leper mothers. A few months ago these people were living in heathenism, and their condition seemed to be hopeless. Now they are rejoicing in the fact that they have found happiness and peace in a Saviour. The transformation of these poor people is really wonderful."

At the harvest festival the collection from the lepers amounted to Rs 92 in cash and 328 pounds of rice. At their own suggestion the English equivalent of this was sent to London for the C. M. S. general fund.—*Missionary Review of the World*.

FAKES.

Native Africans are learning that the witch doctor's charms are not effective against "white man's" epidemics, like flu and smallpox. So vaccines and serums are gaining prestige while clay images and tomtoms are losing popularity.—*Christian Missionary*.

UNIFORM DIVORCE LAWS NEEDED.

Francis Miner Moody, who is said to know more about divorces than any other man living, testifying recently before a committee of the United States Senate, showed that our country has the worst divorce record in the world. Japan was formerly the one exception. From 1884 to 1888 Japan's annual divorce rate per 100,000 was 291. In 1897 Japan enacted a Federal uniform divorce law. In 1899 the rate dropped to 151, and 1916 to 109. In the United States it was 73 in 1900, 84 in 1906, 112 in 1916. In some counties in Nevada, Texas, Indiana et al., divorce is from four to eight times as large "net," that is, excluding Catho-

NOTES

lies, who are barred by Church rule from all divorcees.

This condition very clearly calls for the enactment by Congress of uniform marriage and divorce laws which will tend to lessen this growing peril to the American home.—*Missionary Voice*.

SOME FIGURES.

The Home Missions Council gives circulation to the following: There are 202 denominations in the United States. Thirty-one new denominations were born in ten years and seventeen died. Of all the people in the United States 41,926,854 are church members, an increase of 6,860,000 in ten years, or 20 per cent. There are 227,000 churches, an increase of 15,000. The value of church property is \$1,676,000,000, an increase of \$420,000,000 in ten years. There are 15,721,815 Roman Catholics. From this number should be deducted 15 per cent. for infants and children, all of which are included in the Roman Catholic statistics. Less than one-third of the church members in the United States are Roman Catholics. The Roman Catholic proportion in the total membership was 40½ per cent. in 1906, in 1919 it was 37½ per cent. In ten years the Roman Catholics gained 10 3-5 per cent., while the Protestant Churches gained 23 2-5 per cent. The Baptists gained 26 1-5 per cent.; the Disciples 24 4-5 per cent.; the Presbyterians 23 1-5 per cent.; the Methodists and Episcopalians 23 1-5 per cent.; the Congregationalists and Lutherans 13 per cent. The Universalists are losing, having to-day only 59,000 members. The Unitarians have only 82,000. The percentage of men in nearly all Protestant Churches is increasing. It is now 43 9-10 per cent. The average ministerial salary among the Northern Methodists is

\$1,223, among the Congregationalists \$1,343, Northern Presbyterians \$1,174, Episcopalians \$1,632, and Unitarians \$2,080.

ARE YOU WEARING A CHURCH OR TWO?

A missionary who was at home on furlough was invited to a dinner at a great summer resort, where he saw and met many women of prominence and position.

After dinner he went to his room and wrote a letter to his wife. He said:

"Dear Wife: I've had dinner at the great Hotel ——. The company was wonderful. I saw strange things to-day. Many women were present. There were some who wore, to my certain knowledge, one church, forty cottage organs and twenty libraries."

In his great longing for money to provide the gospel for hungering millions, he could not refrain from estimating the silks, satins and diamonds of the guests at the dinner in terms of his people's need.—*Missionary Voice*.

MISSIONARY INTEREST IN SWEDEN.

The missionary work of the Church of Sweden has grown in recent years, and its latest feature is the taking up of missionary activity in Central China, in a field of which Hankow is the center. Educational work will be especially developed by two representatives of the Church of Sweden Mission. The co-operation of seven Scandinavian and Scandinavian-American Lutheran missions has been secured.—*Ex*.

A LITTLE HINDOO BOY'S PRAYER.

A missionary lady had a little Hindoo orphan named Shadi living with her. She taught him about Jesus, and one night when he was six years old she said to him: "Now pray a little prayer of your own." His little prayer was a good one, for it was this: "Dear Jesus, make me like what you were when you were six years old."—*Ex*.

EDITORIAL

CAN WE TRUST ROME?

EDWARD E. LANE.

THE time has come for Protestants to state plainly why they fear the influence of the Roman Catholic Church on American life. Silence is no longer a virtue. Frank criticism of the Church of Rome has become a duty.

Fairness demands that recognition be given the many practical ministries of the Roman Catholic Church. She maintains one of the finest systems of hospitals in the United States. There are no social distinctions in her worship. Rich and poor kneel at the same altar. Priest and nuns go anywhere in obedience to the orders of superiors. Many Catholics are better than their system. Through the most imperfect of mediums some have seen through the veil and caught the vision of the Lord Jesus Christ. There were saints even in the Middle Ages where a more than Egyptian darkness enshrouded the Roman Church. We believe there are saints still in that Church.

Why, then, have Protestants such grave suspicions of the Roman Catholic Church in the United States?

There is accumulating evidence that the Roman Church is fast becoming a political factor in this country. The Vatican has never relinquished its claim to temporal power in any land where her numbers are sufficiently large to affect elections. There is no reason to think an exception will be made of the United States. On the contrary, even a novice in political life knows that the Irish vote in an election is the Roman Catholic vote. So influential has it become that a resolution in favor of the Irish Republic was forced through the United States Senate in 1919. If they had thought fit to use it, the Presbyterians could with just as much right have brought their political

power to bear on the Senate in behalf of Ulster, or the Baptists have secure a declaration in favor of their persecuted brethren in Russia. As a proof of one of the currents seeking to mold public opinion let all thoughtful Americans read this statement. It appeared in the *Evening Sun* (New York) and is quoted in the *Biblical World* (July, 1920),—

"At no time since the Papacy was deprived of its secular sovereignty in 1870 has it been able to boast of so large a diplomatic corps accredited to its court. There are no less than twenty-two resident envoys, including two ambassadors, those of Spain and Brazil, and it will not be many weeks before negotiations, now on the eve of a successful issue, will have brought about a restoration of diplomatic relations between the Papacy and France. For years past the Papacy has maintained in Washington a Pontifical delegate but he is not accredited to the United States Government as a diplomatic representative. The importance of his office in the eyes of the Holy See may be seen from the fact that on the completion of his term of office the papal delegate to this country is elevated to the Sacred College as a Cardinal, in accordance with the custom of recognizing the services of prelates who have filled the office of papal ambassadors to a first class power. Great Britain although a distinctively Protestant power has found it necessary to maintain a diplomatic mission at Rome, accredited to the Vatican at the cost of \$125,000 a year. It will not be long before the United States which has no established Church and which entertains no such historic prejudices against Roman Catholicism as Great Britain will have to follow suit."

As a confirmation of the above in the *New York Times* of December 1, 1920, appeared the Associated Press dispatch from Paris that the bill providing a French envoy to the Vatican had passed 387 votes to 195. Premier Leygues reminded the Chamber of Deputies that

Great Britain was maintaining its envoy at the Vatican and that the Swiss Government was resuming diplomatic relations with the Vatican broken in 1843. If the effort to send a United States envoy to the Vatican should ever be made, the extent of the Roman Catholic influence at Washington will be a very great surprise to many Americans.

The most successful newspaper propaganda in the United States has to be credited to the Roman Catholic Church. De Valera, the president of the so-called Irish Republic, toured the United States. His speeches received the most ample space in the daily press. The representatives of the Protestant churches of the North of Ireland crossed the continent from the Atlantic to the Pacific to present the other side of an age-long controversy. Their statements and speeches received the barest possible notice. It has been charged again and again that the great dailies of the United States will print the Roman Catholic side of the question, but will not print the Protestant side. If the charge is true, the press is no longer free. This is a fair question. Would the newspapers during and after the war have given the space to the criticism of the Knights of Columbus which was given to the criticism of the Y. M. C. A.? The explanation of the influence with the press of the Roman Catholic Church is obvious. She has learned the value of a well-directed propaganda and maintains a publicity department without a peer. Protestantism, on the other hand, has not awakened to the immense power for good or evil of the press. "The children of this world are in this generation wiser than the children of light."

With the tercentenary of the landing of the Pilgrim Fathers, America should be taking stock. Her greatest legacy from the past is the Puritan conscience. The Roman Catholic Church, not only does not inherit a highly developed conscience, she has no use for it. On the moral issues of the Sabbath, temperance and the Bible in the public schools, there is slight hope that Catholicism and Protestantism

will see eye to eye. Cardinal Gibbons, the primate of his Church in the United States, in a well remembered interview, declared himself opposed to national prohibition. The Puritan conscience is not a flower that has ever flourished in the gardens of the Vatican, nor did its representatives bring it with them to the new world.

If the Protestant Church recognizes dangerous tendencies in Roman Catholicism as it affects the United States, what can be done?

Some wide and more closely knit federation of Protestantism must be sought. On matters that concern their life the Protestant churches should learn to speak with one voice. Confronted by a master organization and the prospect of a million alien immigrants each year, it may well be said by the Protestant churches as by the colonies in the American Revolution, "It is better to hang together than to hang apart."

Protestantism must know and must remember. Knowledge is always power. Reformation Day, the last Sabbath in October, offers to every pastor an unparalleled opportunity to ground his congregation in the faith of their fathers. If the preacher pays the price in preparation, his people will thrill under the story of Savonarola and his flaming death; of Luther facing a hostile world with "Here I stand"; of John Knox crying, "Give me Scotland, or I die." Nor will they ever forget the Church's long and splendid succession of martyrs—

"They were stoned, they were sawn asunder,
Were tempted, were slain with the sword;
They wandered about in sheepskins and
goatskins,
Being destitute, afflicted, tormented;
Of whom the world was not worthy."

Human agencies are at best limited in scope. The real triumphs of Protestantism have been spiritual. The reformations in Germany, Scotland and England were moral awakenings. These countries for the time became the lands of one book, the Bible. The most brilliant chapters in modern Protestant history, such as the

Wesleyan movement and the Foreign Mission awakening have been revivals of pure and undefiled religion.

The weapons of Protestantism, victor-

ious in so many dark days, are as potent as ever for the enthroning of right. With them, please God, America shall yet be kept, a land of light, truth and promise.

THE ASSEMBLY'S ADVISORY HOME MISSION COUNCIL.

FOR years thoughtful men in the Home Mission work have seen the need of a more unified view of Home Missions, but how to achieve it was the problem. Men in charge of Synodical Home Missions knew of the conditions in their own State.

What was needed was not the unification of Home Missions under one organization, but for the men in charge of the various phases of the work, and the Church as a whole, to get a view of the entire Home Mission task of the Church.

A long step in this direction was taken in the organization, under the authority of the General Assembly, of the Assembly's Advisory Home Mission Council, composed of the superintendents or chairmen of the Synodical Home Mission Committees and the Home Mission Secretaries.

The meeting which was held at Montreat last summer was a most helpful one. That it was not an idle gathering is proved by the topics which they considered, given below. With the leaders of Home Mission work in the different sections of the Church studying and discussing together such questions as these, a fuller understanding of the vastness of our Home Mission task is bound to come through all the Church.

The time was spent considering:

- I. Getting the facts. A survey of the Home Mission task of the Church.
- II. Locating the responsibility. Congregation, Presbytery, Synod and Assembly.
- III. Administration and Supervision.
- IV. Relation of Sunday-school Missionary to Home Mission program.
- V. New Organization.
 1. What determines need?

2. When is community adequately churchcd?

3. Relation to other denominations.

- VI. Developing village and country churches.

- VII. Home Missions and self-support.

- VIII. Home Mission salaries.
 1. Is standardization possible or desirable?
 2. Should Presbytery fix minimum salary?
 3. What proportion should be raised locally?
 4. Value of manse.

- IX. Securing Home Mission workers.
 1. Hard and difficult frontier fields.
 2. Exceptional and dependent populations.
 - (a) Negroes. (b) Immigrants. (c) Mountains.
 3. Policy of taking workers from one Presbytery to another by offering larger salaries.
 4. Using consecrated laymen for church services and Sunday school.

- X. *Evangelism.*
 1. The Assembly's Goal.
 2. Should Presbytery and Synod have Evangelistic objective?
 3. Use of Evangelists: (a) General. (b) Regional. (c) Synodical. (d) Presbyterial. (e) Volunteer.
 4. Simultaneous Meetings in Presbyteries.

- XI. Church Buildings and Manses.
 1. Methods of financing.
 2. Necessity for larger building fund by General Assembly for new undertakings.

- XII. Denominational Responsibility for

National Home Mission Problems.

1. Indians. 2. Negroes. 3. Mountaineers. 4. Immigrants. 5. Jews. 6. Cities. 7. Mission Schools as educational and evangelistic agencies.

XIII. Necessity for an intelligent understanding of our Church-wide Home Mission responsibility.

XIV. The Importance of Creating a Church-wide Home Mission Spirit by stressing:

1. The magnitude of the task.
Areas, Resources, Population, Need.
 2. The importance of the work,
Growth of the Church, National Welfare, World Evangelization.
- XV. How make presentation of Home Missions popular and inspiring before congregations and Church courts.
- XVI. Adequate Financial Support.
1. Proper percentage in E. M. C.
 2. Interest Individuals.

CIVIL WAR IN CHINA.

THE November number of *Asia* contains a very illuminating article, entitled "Civil War As a Profession in China." The author is Mr. J. O. P. Bland, an Englishman, who has been a newspaper and magazine correspondent in China for twenty-five years and has had unusual opportunities to understand Chinese affairs from the inside. We would not infer from reading this article that he is any too sympathetic with the missionary point of view, but on the other hand neither does he evince any hostility towards the missionary work. He is particularly lacking in admiration for what he calls "Young China," and gives it as his opinion that nothing has done more to prevent the establishment of law and order in China than the activities of the student class, and especially of what he calls "the exotic, unbalanced and undisciplined section of it, which combines crude ideas of republicanism with a smattering of Western learning."

As for the supposed civil war between the North and the South he regards it as very much of a farce, except for the consequences of it, which are quite tragical. His opinion is that the present government of China is not a government, properly speaking, but merely a collection of predatory officials, and that the so-called armies representing the North and the South are not fighting men at all, but uniformed bandits collecting taxes on behalf of their respective leaders. He calls attention to the fact that these armies

have not come into collision for the past two years, and he does not think it likely that they will ever do so if their leaders can prevent it. He refers to a Peace Conference that was held recently in Shanghai of representatives of the warring sections, and states that during this conference the respective parties "continued to differ, in perfect accord, partly because the delegates found in the Foreign Settlement a very pleasant and profitable gathering place, but chiefly because the foreigner must be persuaded to continue to believe in the seriousness of the strife. Should he cease to provide further loans, either for the disbandment of troops or for administrative expenses, the bottom would fall out of a very safe and lucrative profession." He cites as an instance of this attitude of the two factions the fact that, in the last foreign loan negotiations, the Peking party expressed its willingness to let the Canton party have an interest in the proceeds.

The total impression one gets from reading this apparently well considered article is that all hopes that have been entertained for the regeneration of China and the establishment there of a stable and honest government, based on any changes in their form of government, or on the influence of the young men who have secured either in this country or in China Western education without becoming Christians, are illusive and doomed to disappointment. So far Confucianism and Buddhism and Taoism combined have

shown no power to produce the kind of character that can make a free and just and stable government possible. Therefore, we are rejoiced at the new and larger efforts that are being made by all Mission Boards in China to establish Christian schools of high grade, to which the best young men of the country will be attracted, and where they can be trained in the elements of Christian character. If Christian schools are necessary in this country to supply the Christian leadership that is needed in the affairs of both Church and nation, how much more must this be the case in China? These schools must be of high grade in respect of teaching force and equipment in order to attract students of the best character. The government is spending considerable sums for educational work, and if the government schools furnish superior opportunities they will be patronized by the students we wish to train in our mission schools.

In our Hangchow College we have an example of the kind of school we are describing and of what such schools mean to China. This college is still lacking in some very much needed elements of equipment, but comparatively speaking it is a well equipped school and has a splendid faculty. At the date of the last report received from this college it had turned out 180 graduates, of whom sixty had entered upon definite Christian work as preachers or Y. M. C. A. secretaries,

and sixty-seven had taken positions as teachers, mostly in Christian schools.

Our North Kiangsu Mission is sending in a request for a small appropriation with which to begin the establishment of a Junior College within the bounds of that Mission. We should be very glad indeed if sufficient funds were available or in immediate prospect to enable the Committee to comply with this request. Inasmuch, however, as the Hangchow College has already invested something like \$125,000 in equipment and is asking for \$195,000 more for its immediate needs, we are afraid that it will be necessary to wait until the Equipment Fund for our Foreign Mission fields, which has been much talked of, but often postponed, has been actually taken in hand and secured before we can make even a beginning towards the establishment of such a Junior College in North Kiangsu as it would really be worth while to establish.

Let us hope that the next General Assembly will see the absolute necessity of at last really launching the effort to secure a Foreign Mission Equipment Fund of not less than two million dollars. Considering the ease with which our various Synods seem to be securing their Synodical funds of one or more million dollars each for Christian education in the home field, two million dollars is a very modest sum indeed to ask for the same purpose in our seven great mission fields, the greatest of which is China.

THE FRENCH REFORMED CHURCH.

THE reaction from Romanism on the Continent of Europe, and pre-eminently in France, was not to evangelicalism but to rationalism of varying forms and degrees. Voltaire was not an atheist, or he would not have built a church in his village of Fernay bearing the inscription on its front, "Deo Erexit Voltaire." But by his terrible excoriation of the corrupt French Church, which was the only representation of Christianity the people knew, he made France for a time almost a nation of atheists. The French Reformed Church having to live in the spirit-

ual atmosphere created by French infidelity has always had a struggle to preserve its evangelical character. Its Theological Seminary at Montauban has of late years become a disseminator of rationalistic views and an alarming proportion of its students have come out holding very lax views of inspiration and many of them even denying the deity of Christ. This seminary has now been removed to Montpellier, and the grounds and buildings at Montauban have been taken over by a group of Evangelical pastors who are seeking now to establish and maintain a school representing their views

It is asserted that a majority of the ministers of the Church are liberals, but that a large majority of the lay membership are conservative, and the conservative ministers hope on that account to be able to maintain their school. They have named the new school the Institute John Calvin. We give the following quotation from a letter recently received from a friend in Brussels, Rev. D. G. Barnhouse, who is in charge of the Ralph Norton Mission in that city and who had just returned from a Conference of the Evangelical Ministers of the French Church. He says: "This school has now about forty students who are studying for the ministry, the law and medicine. These students take their studies in the existing preparatory schools in Montauban and live in the Calvin Institute under that training and religious leadership, and receive there an evangelical religious education. The students, of course, pay as much as possible, but in the case of ministers' sons it is

difficult, and the price has to be kept low enough to compete with other boarding schools. M. Doumergue is the moving spirit in the enterprise. He tells me that their object is to have the school self-supporting. Some scholarships and minor aids from Holland will provide what the tuitions do not bring in. Their one difficulty is the foundation fund. They are raising 100,000 francs in France. Their lack is a little more than 50,000 francs, or say, 5,000 dollars.

"Many pastors believe that this school is more or less a Waterloo for French Evangelical Protestantism, and their question is, shall it go down for lack of this very small sum of money. I have kept in close touch with French Protestantism during the last year and a half, and I have met almost one hundred pastors, and have spoken in several churches on different visits to France, and now at their annual conference last week. I believe they are not overstating the case."

CHINA'S CRY FOR HELP.

JUST as the hearts of the American people were being stirred by Mr. Hoover's appeal for help to feed the starving people of Central Europe, comes the announcement of a famine in China more terrible than any the world has ever known, and more distressing in all its conditions. The first announcement last November gave fifteen million people as the number effected. A month later the numbers are given as from forty to fifty millions. The area of the famine is the five provinces of North China; Chili; Shantung; Honan; Shansi and Shensi. Following four or five lean years there came this year an almost total failure of the crops. Millions are trying to subsist on roots and leaves and weeds, and millions more are even now perishing outright.

The situation is aggravated by the fact that the famine prevails in the North, where the climate is as cold as that of New York, and where the thermometer sometimes registers at ten degrees below zero.

The people have sold much of their clothing for money to buy food, and it is said that many of the children are without any clothing at all.

It is reported that many entire families are taking refuge from their distress in suicide. Mr. Frank L. Bessell, of the Chinese Customs Service, has recently returned to this country from the famine district, and gives an interview in the *Christian Herald* of December 11th, which he concludes with this statement:

"I have been in China for twenty-four years and have seen several bad years there, but never before conditions remotely approaching in intensity of suffering those which the people of North China are now enduring."

In several previous famines which have prevailed in the territory covered by our N. K. Mission, the *Christian Herald* has raised large funds for famine relief which were distributed by the hands of our missionaries. An orphanage was conducted for several years, first at Hsuehoufu and later at Haichow, supported by what was

left of the *Christian Herald* fund after the last famine was over. We are glad to see that this paper has undertaken to collect funds for the relief of this great famine. We are sure that many of our regular Foreign Mission contributors will wish to lend a helping hand in this, as they have done in other similar cases in China. It will be simpler and more direct, and the help given will reach its object more directly if sent immediately to the *Christian Herald*, Bible House, New York City. We do not think we could more appropriately close this appeal than with the following touching lines written by Margaret E. Sangster:

With shrunken hands, and bloodless lips,
they vainly ask for bread,
And all about them, silent, sleeps the army
of the dead—

And, as the Christmas time draws near,
we talk of gift-hung trees,

And he—whose day we celebrate—is sob-
bing, "Give to these!"

And if we could but meet his eyes, our
gaze would surely see,

The shadow of a cross that stood on blood-
drenched Calvary!

A baby flings its thin arms wide, a mother,
dying, cries—

And all about them, in the snow, a silent
army lies.

THE PROGRESSIVE PROGRAM.

R. E. MAGILL.

THE next two months will put to the supreme test the willingness of the members of the Southern Presbyterian Church to answer the call of our General Assembly to "move forward." Since the Assembly adopted a plan in 1910 for a systematic and sustained campaign of education in Christian stewardship, the Church has made a steady advance in the offerings for all benevolent causes. In 1910 the gifts for beneficence totaled \$1,438,435, or \$5.01 per member. In 1920 the gifts for benevolent causes totaled \$4,303,474, or \$11.81 per member. The gain in church membership for the ten years was only 94,597, so the splendid advance in gifts is an evidence that our people are waking up to the fact that they are stewards and not *irresponsible owners* of their material possessions. This new consciousness was fixed in the heart of our Church by the devoted zeal and tireless energy of Rev. R. L. Walkup, the efficient secretary of the Campaign Committee, who was called to his reward in 1918.

The program for 1921-22 calls for \$4,500,000 for benevolences, or an advance of \$500,000 over last year's goal. The goal for the year now closing was not reached in signed pledges, but the special gifts will probably bring the total for beneficence up to the mark set by the Assembly.

We face the fact that financial conditions are not as favorable as a year ago, and this means that it will require extraordinary efforts on the part of the workers and sacrificial giving on the part of the whole membership if we reach the splendid goal fixed for us by the Assembly. The calls have never been so insistent for new workers, and never have so many imperative obligations faced our Church, and we cannot fail in this critical hour without discrediting our past record and dishonoring our Lord.

If our pastors will stress the obligation to give one-tenth as a minimum, and if our members will join the Tithers' League the goal will be easily reached and exceeded.

The Campaign Committee, - Times Building, Chattanooga, is prepared to furnish helpful literature without cost, and special forms of work are suggested for every organization and individual in our churches.

A pageant which presents in a most impressive way every activity of our Church has been published by the Presbyterian Committee of Publication, Richmond, Va., and free copies will be sent on request.

Let us begin, continue and end our effort in prayer, and the victory is sure.

HOME MISSIONS

REV. S. L. MORRIS, D. D.,
EDITOR.

MISS ELEANORA A. BERRY,
LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

Our February Topic--Synodical, Presbyterial, Congregational Missions.

LOST MOTION.

MACHINERY which jolts or slips and constantly demands tinkering can never serve its best purpose. In the spiritual realm nothing is so fatal to efficiency as lost motion. It is exasperating to be compelled to stand powerless in the midst of inefficient service, while drifting inevitably upon the quicksands of disastrous failure.

In the Presbyterian Church theoretically the machinery is supposed to be perfect, because it claims to be scriptural; but it is the practical working or faulty adaptation which is responsible for inadequate results. It is the purpose of this article to discuss several of these defective adaptations which may be considered equally as the cause or the effect of lost motion.

1. First of all is the vacant church. It is the bane of Presbyterianism and the one thing which more than anything else halts its progress. The average vacant church loses more in six months than it ordinarily gains in as many years. It loses caste and runs down spiritually. Grievous wolves of various types prey upon its shepherdless flock. Despite other handicaps, the one feature that accounts for the pre-eminent success of the Methodist Church is the fact that it is never cursed with a vacant church. Vacancy is largely the fault of the Presbytery, even taking into account its scarcity of ministers, and every Presbytery should be held responsible for the guilt of vacant churches. If the Presbyterian Church in the past had solved the problem and saved itself from the handicap of the vacant church, it would long since have swept the continent.

2. Next in its disastrous influence of lost motion is the unemployed minister. Once again it is partly the fault of the Presby-

tery in not exercising its episcopal powers over notorious misfits, but the Presbytery is not altogether responsible. Some men fit nowhere, and yet are often the most harsh in their criticisms for not being utilized. Their unacceptability frequently comes from lack of energy in pastoral work or lack of enthusiasm in preaching. There is too much of mere professionalism. No church will long tolerate a lazy man in the pastorate or an indifferent man in the pulpit. The question is often raised, what should a minister do who finds himself in service without natural gifts. The only alternative to a demission of the ministry is to overcome his natural inertia and put his whole heart into pastoral activity, and by prayer and consecration fire his soul with such intense earnestness in preaching as to offset his other defects. Almost any church will welcome such a minister despite his lack of natural gifts.

3. Still another element of weakness is non-resident membership—a sore and growing evil. It is no wonder our Assembly has appointed an able Ad Interim Committee on the subject, which is undertaking to remedy the evil. The Presbyterian Church U. S. A. has been contending with the same situation for years. In a total of 808,122 the Congregational Church acknowledges an absentee membership of 115,345—nearly one-seventh dodging their responsibility. The non-resident, being out of touch with their church, drift into indifferent lives—utterly worthless in the advancement of the Kingdom. Sentimental attachment to their family church is the explanation, but ordinarily it suggests a disposition to escape responsibility and to play “slacker.” Pastors are largely responsible. They unwisely resist the

removal of their absentee members to some other church where they can serve to advantage, the object being to keep the church roll from running down, or else to retain their financial support. Neither is a worthy motive compared with the damage to the absentee and to the Kingdom.

4. Last of all, lost motion is caused by carelessness of church officers. It costs thought, prayer and personal work to deal with the indifferent and to keep in work-

ing order the Every-Member Canvass. Rich mines unexplored and tremendous resources unemployed are the measure of the incalculable loss to the Church as the result.

Pastors, elders and deacons influence the spiritual character of their church and to that extent determine the efficiency, spirituality and power of the whole church.

Look out for the causes of lost motion and thereby save its disastrous effects.

SYNODICAL HOME MISSIONS IN ARKANSAS.

W. MOORE SCOTT, *Superintendent.*

OUR work is state-wide and as its name indicates, includes both Home Missions and evangelism. Dr. J. C. Williams, of Prescott, is our chairman, and a most active and efficient one, too. The other members are Dr. C. H. H. Branch, of Texarkana; Dr. J. F. Lawson, of Little Rock; Dr. W. W. Harrison, of Fort Smith, and Dr. Flournoy Shepperson, of Monticello, representing their respective Presbyteries. Associated with the superintendent are (in order of their entrance upon the work) Rev. Thos. H. Watkins, of Paragould; Rev. C. A. Harper, of Searcy; Rev. J. P. Kidd, of Little Rock; Rev. Frank F. Fitch, of Little Rock, and we have half the time of Rev. R. A. Brown, of Fort Smith, Regional Assembly Evangelist.

Requests for meetings from all over the State come to the superintendent, and unless a particular man is requested, the men are scheduled according to dates of meetings wanted and who are open for engagements at those dates. All these men have been pastors and are practical and competent evangelists, without clap-trap methods, sensationalism or any objectionable features. Mr. Harper and Mr. Fitch are splendid musicians, and are used mostly as singers in the work. Mr. Fitch is also gifted on the piano and the cornet, which was the special gift of Rev. W. O. Davis and his people to us at the close of a meeting held recently in his church by the superintendent.

We have been greatly blessed in this work from its beginning. The past year when all denominations are reported as sustaining decreased additions, due, of course to the war, as are all things in these times not due to other causes, our Synod has had its greatest year by far in both additions and contributions to the Church. The contributions were increased about \$30,000, while additions on profession of faith to our own church were almost doubled, and large numbers were led to Christ through our meetings who joined the other churches. Individual gifts have ranged from \$20,000, \$2,000, \$600 on down to smaller amounts, churches and individuals astonishing us and making our hearts rejoice with their liberality.

We send the same man to all churches, whether rich or poor, great or small, country or city, for the same length of time and on the same terms, namely, that they entertain him, work for the meeting and take an offering at the close of the meeting. And no church yet visited has failed to do all three nobly. Those who think that it was foreordained that the Methodist preachers were to get all the fried chicken ought to make a few observations morning, noon and night in our meetings.

We visit vacant churches for Sunday supplies, also, while resting from long revival meetings, help them get pastors, make their budgets, build churches and

manse. We do a constructive work everywhere we go, as well as hold revival meetings. Our additions in these meetings have run all the way from a dozen to a half-hundred and over, but none of our men are "professional," or self-advertisers, and the numerical growth of the Church is always the least of the blessings gotten in the meeting in every church by every man. Churches have gotten off Home Mission committees, have called pastors at double salaries, have called abler men for pastors, have undertaken the Master's work in a more united, aggressive way as the result of many of our meetings.

We are preparing to open up a mission school in the mountains, and to get behind Mr. and Mrs. Jeter at Mountaincrest in a larger way—we have already taken steps in this direction. A Church Builders' League to give every church organization a church building and every field a manse for the minister has been approved by Synod and is being projected—this has been done thus far by local effort by the evangelist, but now will be a state-wide movement, in which every church will share in the building of every other church and manse where outside help is needed.

While other denominations outnumber us, one of them thirteen to one, another eleven to one, we are experiencing an unusually rapid percentage growth, and the deep interest and splendid assistance that our Assembly's Home Mission Committee have invested in Arkansas will prove a wise investment, for we have a great country and a fine people. Our women are

seeing visions and dreaming dreams and on mountain tops and in city slums those visions and dreams are coming true. Many of our counties have greatly increased in population in recent years, some of them doubling in the last twenty years, and the oil, coal, apple and grape industries are attracting the eyes of the world to us.

We are making a great move in the interest of Sunday-school work, through the deep interest and hearty co-operation of Dr. Glass and Mr. Magill, of our Richmond Committee, and Dr. and Mrs. Sheffer are expected to enter the field for work at once. Seventeen denominations are at work in our State, and yet were it not for the union Sunday schools, which number in the hundreds, some of our large and splendid counties would be almost without this form of teaching of God's word. There are twenty-eight counties into which our own Church has not yet gone, and of the other forty-seven, many of them have only one or two, oftentimes small, schools for the teaching of the Bible.

Our greatest need is consecrated men and women and we are preparing a plan by which we shall lay the call of God for work in Arkansas upon the hearts of her own sons and daughters. One splendid young woman, almost through college, volunteered in one of our services to give her life to the work wherever needed most, and we believe there are many others who will answer, "Here am I, send me."

Batesville, Ark.

APPLE BLOSSOM TIME IN THE LAND OF THE SKY.

REV. T. J. HUTCHISON,

Superintendent of Home Missions in Holston Presbytery.

THIS appeals to me as an appropriate title for an article on the mission day school work of one of our mountain Presbyteries, Holston. In early spring, the apple trees bloom when

all else remains locked in nature's cold embrace. Much has been said of the mid-summer beauty of the hills; also much of the glory of autumn in the mountains, when the hitherto green mantle upon the



Misses Morrow and Melver, the teachers and their shuck at Grussy Creek.

hills breaks into many shades of green and red, of brown and gold. But far too little, to my thinking, has been said of the wonder of the hills in apple blossom time, when, overnight, winter's robe of brown-and-black is discarded, and every little valley and the slope of many a hill appears clad in a garment of wondrous pink-and-white and showing, not life at the full, as midsummer, nor life at the ebb as fall, but life at the flow, as spring, and youth, and hope.

Let these apple blossoms represent the little folks of the mountain homes. For indeed they are many; and they are beautiful; and they are bright with promise of future usefulness. Go where you will, in all this broad land of ours, and you will not find children with clearer, keener minds, or with greater possibilities of heart and will. And greater far than any beauty of hill or forest or stream is the beauty of the incipient talents of these young people; and better far than any privilege of beholding the wonders of nature in this land of the sky is the privilege of rescuing some of these little ones from an otherwise narrow and sordid existence to lives of wider vision and higher usefulness. But this is an old and well-known story.

The fact pressing upon us with unmeasured weight is that we must give to these young folks, ere it is too late, the

advantages of education; of an education that is Christian to the core, given at the hands of godly women, apt to teach, patient and self-sacrificing. Wherever we go, the people are begging and beseeching us to send them teachers. Their county rural schools, at best, last but six months in the year; many, but three, and it is nothing unheard of for some schools to pass a whole year without being open a day. Also, even where the schools run for their six months, the condition of the roads in winter, the state of the weather, the necessity of home and farm work, and the indifference of many of the parents prevent the attainment of any thorough and satisfactory work. To meet this condition, the Church tries to give nine months terms in all of its schools; to keep a worker on the grounds all the year; and to use all possible means to stimulate the desire for a worth-while education.

The labors of these mission day school teachers are multitudinous. In addition to their regular school work, they organize and conduct Sunday schools, teach classes therein, organize Young People's societies, play the church organ, teach hymns to the children, visit in the homes of the people, minister to the sick and



Paul and Pauline Johnson, two little Hopefuls of the Hills.



Section of the school at Loufer's Glory, Mitchell County, Miss. Norma Black, teacher.

poor, distribute tracts and papers, promote the building of cottages and chapels, raise the pastor's salary and benevolence funds, promote revival meetings, send neglected children to orphans' homes, encourage young people to attend high school and college, etc., etc. You will doubtless say, "Well, that's going some." Indeed, it is. But as the old Negro said, "Hit's de truf, brudder; ef 'n anything hit's a little de rise o' de truf."

And let it not be supposed that just anybody can do this work. Nay, verily. You may be surprised to hear that the mountain people, whether they get it or not, are satisfied with nothing short of the very best both of preaching and teaching. The most expert teacher is required for this work. And if the people are not pleased with their teacher, immediately their tongues begin to fly, and there's no gossip too mean to heap upon her, and there's no letting up until a change is made. I used to think that I knew the limit of a gossip's tongue, but I'm telling you, this mountain grand opera makes all else sound like cheap vaudeville stuff. And you just have to take it, and call it all in the day's work.

This work is just as interesting as it is large and difficult. It gives the worker a sense of doing something well worth while. It offers an appeal and exerts a charm which is not found, to my thinking, anywhere else in work in the home-

land. There are many who feel the force of this, and who are willing, nay anxious, to do this work, regardless of its hardships and difficulties, and had we but the wherewithal to support them, we could speedily supply all our places with capable teachers and really tackle this great work with something of the vigor which it demands. What a pity! When the harvest is plenteous indeed, and the laborers, in this case, are not few. Last summer we had fourteen teachers in this work and were able to reach 325 children. This fall we have a smaller number of teachers, but by working through the county schools we are reaching over 600 children. But what are these, among so many?

And now in conclusion, to return to the figure in the title, if we are going to make any impression upon the "fruit" of this generation, we must reach these bright little "blossoms" ere winter's fell. untimely frost shall put them forever beyond our power, and by shielding them against the frosts of ignorance and prejudice and nurturing them in the warmth of light and learning, enable them to attain that beauty of maturity, that wholesomeness of developed worth and that richness and sweetness of spirit which is the just portion of all those who place their trust in Him and seek His will to do.

Johnson City, Tenn.

THE HOPE OF THE MOUNTAINS.

THOMAS B. TALBOT,

Superintendent of Home Missions, West Lexington Presbytery.

THERE are so many interesting facts to state about the mountain work that one hardly knows where to begin. My work in the West Lexington Presbytery (embracing a part of the mountain section) covers a period of eight years. They have been years of hardship and pleasure, but the pleasure has far outweighed the hardship.

If I were asked the greatest need of our mountain mission schools, I would unhesitatingly answer that the people at large should see the conditions. If the many who now give to this work in a thoughtless, half-hearted way, simply because it is one of the calls of the Church to which they belong, could go even a short distance into these mountain fastnesses and see the rock hills, the barren farm lands, the log cabin with its one door and window, the women and children in their scanty garb, with the hopeless look of those who know nothing but work in bitter poverty; if they could but see the desolation of it all, and then as the shadows of the everlasting hills close about them, feel the utter isolation from the world that comes to one here, every other need would be answered: the money would flow into the treasury, the mission schools would be enlarged, the appliances increased, the teachers multiplied, and the mountaineer reformed.

My first work was at Whitesburg and Tillie, in Letcher County, where Rev. H. J. Scott and wife are now laboring so effectively. This county is no longer in West Lexington Presbytery, but is a part

of the Appalachian Synod, which also takes in Perry County in Kentucky. It was my privilege to organize the Sunday school at Blackey, where is now located the great Stuart Robinson School, which our beloved Dr. E. O. Guerrant founded a little while before his ascension. This school has done and is doing a marvelous work in the development of the young life of this section. Rev. E. V. Tadlock has wrought well, and with the assistance of his wife and an excellent corps of consecrated teachers, has at this time the largest school this section of the mountains has yet seen. The new buildings now being erected at this place are greatly needed to take care of the many girls and boys who are knocking at her door. We have an organized Presbyterian Church at this place that is accomplishing something worth while. We need a church building; this is essential.

At Hazard, Perry County. Rev. R. M. Pegram is our pastor, and plans are being perfected for the erection of a splendid new Presbyterian Church in this growing mountain town. Mrs. Pegram is one of the most efficient Sunday-school

workers in Kentucky, and for a number of years was connected with the State Sunday-school work.

In the December issue of THE MISSIONARY SURVEY, Rev. H. L. Cockerham told something of the work being accomplished at Quicksand, a saw mill camp in Breathitt County. He and Mrs. Cockerham, who is president of the Synodical, are accomplishing something worth while here.



Edward O. Guerrant Price,
a namesake of Dr. Guerrant at Levi, Ky.

Rev. and Mrs. J. C. Hanley are at Jackson, Ky., the seat of Lees-Collegiate Institute, where the Jackson Conference is held each year. The school is well manned and is doing a great work for the young life of this section.

Rev. C. E. Paxson has charge of the work at Canyon Falls, Twin Creek and St. Helens. At Canyon Falls, where one of the mission schools of our Church is located, we are getting most excellent results. The quality of this Sunday school is equally as interesting as the abundance of it.

When given the opportunity, the mountain boys or girls develop into some of our best citizens, soldiers, statesmen and Christians. Some one, in speaking of the mountain people, has said, "Those bed-rock principles—kindness, loyalty to a friend, truth, honesty, justice—are still the possession of this people. There is something to start on; it is the best material for ready results in America, or in the world. You don't have to cross the ocean or learn a new language. They are at our door." If you could see the mission Sunday school at this place your hearts would be warmed with the splendid opportunity we have.

Misses Edwards and Harris are located at Athol. Miss Edwards writes, "Our Sunday school and day school are getting along fine. On Wednesday nights we have been studying the Book of Romans, about eight weeks, and the attendance has been excellent."

At all of our mission schools the children are constantly being taught the importance of the Sunday school. Here they learn of the errors in doctrine and practice on the part of the older generation of mountaineers, and they get a true appreciation of the worth of our work. Here they have the opportunity of becoming so trained that they can go back to their homes and conduct a Sunday school or teach a class in a most efficient way. The mission day school is the character factory for the making of Sunday-school officers and teachers for the future. These mission day schools call for teachers with the same qualifications, the



Mr. Talbot and his two boys.

same consecration and spirit of sacrifice, as are required of the missionaries in foreign fields. Through their influence many mountain communities have been and are being transformed, and foundations are being laid for the Church of to-morrow.

Mr. W. A. Saucier is now the principal of the school at Heidelberg, which is the Christian Endeavor School of our Church. Mr. Saucier also speaks once each month at Cresmont, and Levi, in Owsley County, and the work seems to be taking on new life in that whole section. The Sunday school at Heidelberg has doubled within the last few months, and Beechwood Seminary is going forward tremendously. We are securing, not only at this school, but at other schools in the mountains, a thoroughly consecrated company of workers who not only teach in the mission schools, but go out on Sunday and help in every way possible in the homes of the people.

Mrs. Patsy Turner, at Canoe, is too well known to need mention again. She is still doing faithful work at that place, both in the mission school and in the Sabbath school. She is assisted by Miss Saucier. Mr. J. T. Gillespie, of Colum-

bia Theological Seminary, did faithful work at this place during the summer months.

Rev. C. B. Cloyd has charge of our mission work at Shoulder Blade, and is diligent in the work of the Master. We would not fail to mention any of them. God is blessing them, and we are hopeful.

It is almost impossible in writing an article of this kind to speak of all the different ones who are laboring in this section, but one cannot help but be impressed with the consecration, culture and efficiency of our Christian workers in the mountains. The interests of our young people there are being committed to workers who rank among the best.

Rev. J. Gray McAllister, D. D., of the Louisville Theological Seminary, recently made a trip to the mountains with the superintendent, and has this to say:

"Thursday afternoon we took the train for Oakdale and made the trip from the station four miles over to Guerrant, Ky., on mule-back. The road climbed steep hills, but preferred the bed of mountain streams. Few homes were seen along the way, but with white oak, beech and willow in full leaf and dogwood in full bloom, nature at least was prodigal of her gifts, and before long we were being cordially welcomed by Rev. and Mrs. Barnett Guerrant, whose home was to be ours for the night, and by Mr. and Mrs. Seldon Turner, from Canoe, nine miles across the hills.

"Guerrant is named for Dr. Edward O. Guerrant, that flaming apostle of the mountains, and Mr. Barnett Guerrant is his nephew. A great work is located at this point—Highland School, Hospital and Orphanage and a large farm, part of it under lease from the owner, and Mr. Guerrant, besides being pastor of the beautiful Highland Church at this place, erected under the leadership of Mr. Talbut, is general superintendent. A stone building for the Orphanage is under construction and will be finished within the year, the rock being quarried from the mountain a few hundred yards away. It

was vacation time at the school, but even a brief visit will show the opportunities of the work. One hundred and fifty students were in attendance the past session, and here again pupils who wanted to come had to be turned away. I spoke to a fine audience in the Highland Church that evening.

"When we left the next morning we were ready to vote that we had never had a finer time in all our lives. An hour on the train, and we were in Heidelberg—Kentucky! Rev. A. L. McDuffie is both pastor of the church at that point and the principal of Beechwood Seminary. This school is supported in part by the Christian Endeavor societies of our Church, and it is full worthy of their support, for an excellent, self-denying work has been conducted here. About 150 students attended the school this past year, a number of them boarding in the dormitories, others coming from the community. I had the pleasure of delivering the commencement address on Friday evening, May 14th, and of speaking to the students at 9 o'clock the next morning just before their practice for the play they were preparing to give on Saturday evening. Bright minds are there, and the work that Mr. and Mrs. McDuffie and their excellent staff of teachers have been doing is beyond praise."

Just a few months before Dr. Guerrant went to heaven we were riding over the hills in Breathitt County together, and I said to him "Doctor, I am criticised a great deal; possibly I am a little too enthusiastic and want things done too much in a hurry; but criticism hurts me sometimes." I shall not forget the doctor's answer. There was a chuckle in his voice as he said, "Tom, they have been criticizing me for forty years, and every time they do I go out to brighten another home, bring another soul to Christ, and build another mission school."

The people of our great church should rally to the support of this work. Dr. J. W. Tyler is the superintendent of the Mountain Mission work of our General Assembly, and is greatly beloved. We

are trying to do something worth-while. We could multiply results indefinitely if we had the space and time. God calls;

the land is ours. "Let us go up at once and possess it; for we are well able."
Lexington, Ky.

TENTING ON THE HOME MISSION FIELD IN CHEROKEE PRESBYTERY, NORTHWEST GEORGIA.

REV. J. A. TROSTLE.

THE territory embraced in Cherokee Presbytery contains nineteen counties, in the northwestern corner of Georgia, in nine of which there is no Presbyterian Church, and in the other ten counties there are only thirty-two churches, seventeen of which have less than fifty resident members. There are about fifteen Baptists as well as several Methodists to each Presbyterian in this territory.

There are a few comparatively strong country churches, but as none are of sufficient strength to be self-supporting, they must be content with one or two services each month. Two or three of the weaker churches have been disorganized in the last few years, several others, due largely to deaths and removals, have been growing weaker for some time, and suggestions have been made that some of them should be dissolved. In 1910 there were 2,841 members in the 25 churches then in the Presbytery. In 1920 there were 32 churches with 3,057 members, of whom 623 were non-resident.

A little more than two years ago, two or three business men who were members of the Home Mission Committee of the Presbytery, and several other laymen, under the leadership specially of Mr. John D. Taylor, of Summerville; Mr. J. E. Patton, of LaFayette; Mr. C. E. McLin, of Rome; Mr. Henry Milan, of Euclid, and others, after talking and praying over the matter, decided to ask permission of the Presbytery to organize a Laymen's Association for the purpose of aiding the Home Mission Committee by enlisting more of the men of the churches in the support of the work in a special effort to meet what they felt to be their Home Mission obligation.

This permission was readily granted at the spring meeting of the Presbytery in 1919, and this organization, though not yet entirely perfect has done splendid work.

An organization of "minute men" is being perfected, which will give each vacant church the privilege of services, at least once a month, either by one of the laymen, or by a pastor whose pulpit is being filled by a layman, so as to release the pastor for that service. These laymen also frequently hold additional service in churches that would otherwise have services only once a month.

A committee was appointed by the Presbytery to secure an evangelist to undertake this work. The writer was called and accepted this work and began his labors in November, 1919.

Several meetings were held during the winter and spring months, and in April, 1920, a tent was purchased with 600 folding chairs. With this equipment, during the summer and autumn, the evangelist went to ten communities where meetings were held, which were attended by most of the people in these communities, regardless of denominational preferences. Many people attended these services who had never heard a Presbyterian minister preach, and many others who had not been inside a church for years. Quite a number of these were interested to such an extent that it is hoped they have become regular attendants at church.

A great many of those who professed conversion in these meetings went into other churches, but in most of the communities where these meetings were held the Presbyterian Church was greatly strengthened, not only in numbers, but in the spiritual life of the members, the

activity of the church in various lines of work, and in influence in the community at large.

Only one of our fields and one other small church are not supplied with regular services, and it is hoped that by the time this article is in the readers' hands some arrangement will be made for these.

While most of our territory is largely preoccupied by other churches and the prospects for growth somewhat limited for the smaller churches, we believe that most of our churches are in a position to do a more progressive work than for several years past.

We find that in nearly every case where a church has lost ground in the past it has been due in large measure to the changing tides of migration. Whole communities have changed in a short time by the removal of many Presbyterian families to other localities, generally to other States, and the incoming of people of other churches.

Plans are being made by the evangelist for a vigorous campaign during the coming summer among some of the country churches and small churches in some of the towns.

Rome, Ga.

HOME MISSIONS IN KANAWHA PRESBYTERY, WEST VIRGINIA.

REV. ORA C. HUSTON, *Superintendent.*

ONE knows hardly how to begin or proceed, when so much has to be squeezed into a compact summary that is at once intelligent and readable. The chairman, and my assistant, Miss Nourse, both say that we need a supplement to the SURVEY to give our missions an intelligent consideration; but, caught in the mind of an imaginative person, these few details may magically change into a marvelous picture of men and women battling valiantly for the Master, enduring hardship, and overcoming almost insurmountable obstacles with much the same spirit that our Navy evidenced during the late war, when they invented the phrase, "It's all in the day's work."

Our work may be comprehended under seven headings, as follows:

I. *Strategic Points*—that is, towns and cities that offer permanent development into independent churches, such as Kenova, Milton, Barboursville, Mullens, Gilbert, Nitro, etc. Rev. Messrs. Price, Simpson, Sperow, Hitner and McConaughy are developing these places very rapidly into energetic, spiritual, enthusiastic churches, and the self-support of one, Kenova, seems to be assured next year. One gets the impression from conversations with these brethren that there are no other places on earth like their own churches—and that their people are the best in the world. This phase of the work is most interesting and satisfactory.

II. *Missions* established and supported by strong organized congregations are very numerous and important. Notable in this



Springg, W. Va., Miss Harris, worker.



Gilbert, W. Va., and the "mountain round about." Miss Ruth Lowman is in this field.

line is the work of the Brotherhood of Brethren Church. The men belonging to this organization are ready day or night to work for their Lord at mission points, located within auto reach of the church, and have a numerous flock of little "Brethren" growing up around them. Also the First Church, Charleston, has done splendid things in this line, as have several other churches in the Presbytery—the men of the Men's Bible class at Logan, for instance, having three afternoon Sunday schools in and near Logan, W. Va. Completeness is impossible in this paper, but the importance of this sort of work is exceedingly great.

III. *Evangelistic Endeavor By Pastors* outside their own churches has done much to foster a missionary program in our midst. The reaction is two-fold, their own congregations have caught a vision of great need seen through their pastor's eyes, and their activities have increased greatly in recent months, and the work done in the field is very much worth while. As an example of this, the writer got six preachers to hold revival services on Paint Creek at adjacent points within Rev. F. W. Christie's field, simultaneously, with the result that at the next meeting of Presbytery a commission was appointed to organize the Paint Creek Presbyterian Church with a charter membership of over ninety. Other points have been strengthened greatly by such services throughout our territory. Correlated, this is a mighty force for the extension of the kingdom.

IV. *Mountain Mission Work* is most interesting, and is illustrated in the work done by Misses Ruth Lowman and Florence Dolphy. These girls have established and operate Sunday schools, boys' and girls' clubs, Christian Endeavor, Bible study classes, etc., in Mingo County, where the need is great and the qualified laborers few. Miss Lowman's Christian Endeavor has an average attendance of around one hundred, and Miss Dolphy rides about six miles to a splendid Sunday school held in the morning, and about eight miles to another in the afternoon, with mid-week activities of various sorts. These girls are clearing the way—blazing the path—for a permanent and self-supporting church in the next few years.

V. *Work in Coal Mining Towns* may be divided into two sections—that done by men, and that done by women. A vast difference exists between the two; but both are interesting and important.

1. *The Men*, of course, do Sunday school and other work, as well as preaching. Rev. R. W. Blain did the Sunday-school extension work very well, by hunting out places where no religious services were held, setting up Sunday schools, and preaching in out-of-the-way places. His work was followed up so far as possible with women missionaries, and others of the Home Mission force. The men who have worked with us are Rev. Messrs. Christie, Hittner, Davis, Blain, Mawhinney and Carswell. As an illustration of the work done, Mr. Davis' work might be used. He preaches twice on Sunday.



**Mallory No. 2 Christian Endeavor Society,
Miss Sedberry worker.**

and helps with the Sunday school, and has two mid-week meetings—one at the church, and another at some home—then occasionally he serves the colored congregation; and while he is resting, makes seven to twelve pastoral calls each day. One day I asked him if he wanted Italian Bibles and his answer read:—The Italians here get the Word of God through their children”—and I found that it was even so.

2. *The Women* establish and operate Sunday schools, Bible study classes, Boys' and Girls' work, and such kinds too numerous to mention. Misses Mary Glauber, Florence Howard, Roberta Bain, Cornelia Sedberry, Katherine Friedenberg, B. L. Flynn, F. W. Christie, Agnes Shaduck, Lucy Brown, E. R. Neal, Elva Dawkins, F. M. Chevalie, Clara Goodloe, Margaret Morris, and others, have been with us either all or part time of last year in this work, and not only have demonstrated the value and desirability of this sort of work, but have also created

a demand for it so great that we are not able to find enough suitable, qualified women to fill the vacancies. We have five such vacancies, and I am dodging men who want me to get them missionaries. One wonders why more of the right sort do not answer prayers and challenges to come.

VI. *Conferences*—that are just being started efficiently in this part of the country are having a great and beneficial effect on missionary spirit among young and old alike. The fires burning within speakers light up others as torches—and, while just in its infancy, this is destined to become a great force for the kingdom soon. Why? Well, the character of the men and women behind it insures it.

VII. *Teachers* who hold their positions in the public schools and run a Sunday school, and do other religious work in addition, are another source of power and blessing; and their work cannot be overestimated in value. They have an approach unequaled, and their fine spirit has made them popular alike with all who have to do with their work. We have now twenty such teachers in our bounds, whose work is similar to that of Miss Ruth Harris, Miss Kate King, and Miss Elva Dawkins. These women teach effectively, and add to the religious influences in their communities much by way of Sunday school and other religious endeavor.

I presume that the ideal way would be to send the women out by two's, but our finances are limited, and we cannot. But to help with problems and difficulties in these fields, we got Miss V. M. Nourse to accept the position of "Field Secretary of the Presbyterial, and Assistant to the Superintendent of Home Missions," her salary being paid by the Presbyterial. Part of her duties are to visit each field regularly and confer with the workers, helping and suggesting methods to the women. This plan has worked very well, indeed.

As to the future outlook, we have only just gotten started, and the work of the future is only limited by our vision and faith and consecrated energy.

Huntington, W. Va.

THE GREAT EXTENSION MOVEMENT IN NORTH CAROLINA
SYNODICAL HOME MISSIONS.REV. A. W. CRAWFORD, *Superintendent.*

THE North Carolina Synod has honestly undertaken to try to find out the job God has laid down for our Church in North Carolina, and to make an honest effort to do it.

It is high time. Numerically and financially the strongest Synod in our Assembly (with our hats off to Virginia), the U. S. Census shows 38 per cent. of our total mature population without any religious connection, and certainly more than 50 per cent. not Christians. Many whole counties and very destitute parts of other counties are wholly untouched by our Church, some of them with three-fourths of their mature population not Christians.

While the Presbyterian Church in the State has made good advance—in thirty years the population of the State has increased 66 per cent., the membership of the Presbyterian Church 166 per cent., or $2\frac{1}{2}$ times the percentage of increase of population—yet we have crept forward haltingly and slowly, declining to enter a large proportion of the most inviting fields open to us and meeting the most urgent calls for new work with one response, no funds.

Many of the opportunities are gone for us. Other churches have occupied the territory. With that we can do nothing now. We can face the present situation, try honestly to find just what God wants of us as a Church, and do it.

Two motives impel us to the present extension movement: First, that we are first responsible for those nearest to us. We share with others the responsibility for the lost of the outside world; but a peculiar responsibility is laid upon us for our own people. Second, that the immense dormant power among our own people for the extension of the kingdom outside may become effective. Had we done fifty years ago what we are trying to do now in North Carolina, the old

Synod would to-day be doing something indeed worth the while for Foreign Missions, Assembly's Home Missions, and every other good work outside.

Impelled by these motives the Synod at Raleigh in 1919 took the following action:

"With thankfulness to God for His blessing upon the meagre efforts of the past, we do humbly bow ourselves before Him and seek from Him a clear vision of our present appointed task. We accept from Him this task, as we know it, and declare before Him our determination to undertake it in His name.

We do therefore undertake, in co-operation with the Presbyteries, to place at the earliest possible day a man in every local field in the bounds of our Synod where there is an evident need for the work of our Church." And also "to press with utmost vigor a campaign of evangelism throughout the whole Synod."

The Synod's Committee plans to carry this out:

First, by giving the people the *facts*. We believe when God's people *know*, they will *do*.

Second, by stimulating the work of Congregational Home Missions. We believe this to be the biggest unused power for Home Missions in the Church to-day.

Third, by co-operating with the Presbyteries in the big advance they are each making in their own bounds.

Fourth, by co-ordinating the work of the Presbyteries so that the weaker and stronger shall stand upon the same footing in a common uniform advance throughout the whole Synod. The Synod comes to the aid of each Presbytery in its weak places where it needs the help.

In the year that has passed since this action was taken, the Synod increased its force from forty to sixty and its expense from \$19,388 for the year closing Synod, 1919, to \$37,410 for the year closing Synod, 1920, increasing its force one-half

and doubling the expenditure. We entered new territory, including one entirely new county, and new sections of other counties. We enlarged work previously begun; we raised the standard of salaries in the local fields.

Four general evangelists present the work of evangelism all over the State—Rev. Wm. Black, Rev. O. G. Jones, Rev. C. Conner Brown, Rev. Leonard Gill.

In the whole work of those supported by the Synod's Committee, there were 2,436 professions of faith during the year, 1,202 of whom united with the Presbyterian Church.

The place the Synod's mission work occupies in the work of our Church in the Synod is shown by the fact that this is about one-third of the total number of additions to all the churches of the Synod upon profession of faith, for a year, as shown by the Assembly's Minutes.

When Synod met at Wilmington again this year, the following action was taken:

"With great thankfulness to God for

the progress made, by His grace, we rededicate ourselves to this task, as set forth in the action of the Raleigh Synod, and pledge ourselves anew to the accomplishment of it." Appropriations of \$55,000 were made for this year, one-half more than last year.

\$75,000 per year was set by the Synod as the sum needed for the conduct of the work as now constituted and for its orderly development, until such time as the work is begun to be overtaken. Ten per cent. of all the benevolent contributions of the churches, the Sunday schools and the auxiliaries was set by the Synod for the carrying out of this movement.

With our force of sixty, including the superintendent and the four general evangelists, in co-operation with the Presbyteries and congregations, who are greatly enlarging their work, we thus plan in one great united effort to attempt our appointed task, in His name.

Greensboro, N. C.

MACON PRESBYTERY.

REV. FRANK D. HUNT.

MACON Presbytery comprises forty counties in Southwest Georgia, in a most rapidly developing section of the State, and offers one of the best opportunities for Home Mission work in our Assembly. Fourteen counties in it have not a single Presbyterian Church, and several others have only one Presbyterian Church. Of the fifty churches in our bounds, thirty, either singly or in groups, are helped by our Presbyterial Home Missions Committee in order to maintain a pastor. Over \$4,500.00 was spent by the Home Mission Committee last fiscal year in this work, and it would have amounted to over \$6,000.00 could all the fields have been filled all the time.

In addition to this, the support given by the First Churches of Columbus, Macon and Moultrie to mission churches in those cities, if supplied, will amount to \$3,800.00 more, making a total of practi-

cally \$10,000.00 as planned for this year. Many of these Home Mission churches have made great strides towards self-support recently, amounting in all to over \$3,000.00 increase in pastor's salaries. The problem that has confronted us has been to sustain these weaker churches, and to devise some means to open up new work in the undeveloped parts of our territory. The burden of the former has been so heavy that we have not been able to do the latter to any proper extent. We have adopted and are trying to work a Presbytery Progressive Program, as follows:

1st. To offer \$1,500 as a minimum salary to single men, and \$1,500 and a manse to married men, with as much more as possible in each field.

2nd. To help build a manse in each group, the Presbytery to pay as a gift one-fourth of the cost, in no case to ex-

ceed more than \$1,000.00 on the Presbytery's part. The Deacon's Association is undertaking to raise the funds to do this. The Association will probably be with the Laymen's Association, which has been organized for Presbytery, when that Association gets into good working order.

3rd. An evangelistic program for a series of services in each church, large and small, at least once each year.

4th. As soon as possible to put a Sunday school worker in one or more of the unworked counties to establish Sabbath schools, to be followed by special meetings, by pastors and the Presbyterial evangelist, and later to put a minister in the field as a county evangelist.

PRESBYTERY DIVISION.

Realizing that our territory was too large for proper oversight, and intensive cultivation, Presbytery overtured the Syn-

nod of Georgia to divide this Presbytery and make two Presbyteries of our present territory. This was done by Synod unanimously, and April 1, 1921, these two Presbyteries will begin to function separately in our Home Mission work, and we hope that, with realized responsibility brought nearer home to each church and pastor, and with a Superintendent-Evangelist in each Presbytery, there will be such increase of interest and activity on the part of all, that it will result in an intensive cultivation of the territory, and in a few years show great progress in the planting and growth of our Church, in all this part of the State.

Before this article appears in print the separate organization of the two Presbyteries will have become a fact (about December 1, 1920), though the Home Mission work will be conducted as it now is until the end of the ecclesiastical year, March 31, 1921.

HOME MISSIONS IN NEW ORLEANS PRESBYTERY.

REV. GEORGE SUMMEY.

THE territory of the Presbytery of New Orleans extends clear across Louisiana, from Mississippi to Texas, with a depth from the Gulf of three parishes in the east to one parish in the west. It embraces seventeen parishes. In three of these, two of them lying within sight of the skyscrapers of New Orleans, it is reported that there is not a Protestant church. One parish, in which we have two very small organizations, has a Romanist population of ninety-eight per cent. The Presbytery has all told 42 churches and 5,586 communicants. Of the latter, four-fifths are in the city of New Orleans. In the whole territory it is estimated that there are 250,000 French-speaking people and 50,000 Italians, besides about 10,000 people of Spanish speech, Hungarians, Syrians, Chinese, and others. Many of the Spanish are from Spain itself, rather than Cuba or Mexico or of Creole origin. As to Protestant adherents, and especially in the city, it is a singular fact that Presbyte-

rians far outnumber Methodists and Baptists, and are the most active and influential of all the Protestant forces. Their opportunity therefore, both as to the material and its readiness to their hands, is phenomenal. Their work is largely Home Mission work, with a Foreign Mission equation, or a Foreign work, with a Home equation. Nowhere else in our Church's bounds do such a conditions appear and such opportunities offer.



The last church built in New Orleans Presbytery, Atkinson Memorial, Morgan City.



Rev. A. H. Sargent, General Evangelist, New Orleans Presbytery.

To compass its work, in a measure, and to meet the needs of this virgin field, what is New Orleans Presbytery doing? Its Home Missions budget for the present year is \$22,000, of which \$16,500 will be provided by itself and the balance will be from the generous help of the General Assembly's Executive Committee. It conducts its work through a Home Missions Committee of seven, elected annually by ballot, four ministers and three ruling elders. Some of its members have been on the committee seventeen or eighteen years. It has no paid superintendent or others in general charge, and administers the work at a cost of about \$250 a year. It has had in its employ this year 21 workers, 15 for all their time and 6 for a portion of their time. Two of the number are devoted women, Miss Anna W. Creevy, in charge of the Chinese Mis-

sion, and Mrs. Mary Cosentino Russo, as a helper in the Italian work. Its operations have been among the Italians, Chinese, Hungarians, French and Negroes, in addition to the usual population of the home field. It has paid special attention to large industrial centers, such as Bogalusa, Slidell, Madisonville, Garysville, Des Allemands. It has helped to maintain 24 weak churches, and has given regular services at 15 promising preaching points where churches may one day be developed. It has helped the Berean Church, of the Negroes, to obtain a manse. It has employed a general evangelist, Rev. A. H. Sargent, for all his time. It has made special effort to enlarge its workers' support to a living basis, to lead churches to self-support, and to establish pastoral relations wherever possible. These ends have been measurably realized. The workers' salaries have been increased forty or fifty per cent. in the past year and a half. Pastorates have been established in three fields, and two fields, Bogalusa and Slidell, have lately "graduated" from the committee's aid and are taking entire care of themselves, while two more, the Morgan City and Tangipahoa fields, are expecting and are about ready to go into the "graduating class" in the next few months.

The faithful Home Mission workers of the Presbytery, in the past year, have been Rev. Drs. Louis Voss, W. A. Gillon, N. Keff Smith, Revs. Franklin C. Talmage, C. H. Manry, A. Cosontos, Hervey McDowell, Nelson Blackburn, M. R. Paradis, B. O. Wood, A. H. Sargent, W. Howard Frame, C. Russo, A. H. Ziemer, W. G. Harry, J. W. Haggard, J. W. Lee, Miss Anna W. Creevy, Mrs. Mary Russo, and Candidates J. A. Verreault, R. S. Woodson, and L. Zilinsky. Dr. Louis Voss is secretary and Treasurer of the committee, though not a member of it.

A SECRET OF A HAPPY DAY.

Just to let my Father do
What He will;
Just to know that He is true
And be still.
Just to follow, hour by hour,
As He leadeth;
Just to draw the moment's power
As it needeth.
Just to trust Him, that is all,
Then the day will surely be
Peaceful, whatso'er befall.
Bright and blessed, calm and free.

Just to leave in His dear hand
Little things,
All we cannot understand,
All that stings.
Just to let Him take the care
Sorely pressing;
Finding all we let Him bear
Changed to blessing,
That is all! And yet the way
Marked by Him who loves the best;
Secret of a happy day,
Secret of His promised rest.
Francis Ridley Havergal.

OUR SPICE BOX.

Theoretically it's perfect, but in action it sometimes slips a cog or two. In what ways does it fail to work?

It's a new kind of Progressive Program, but what do you think about it?

Most churches show a decrease in additions on profession of faith. What Synod almost doubled its own record?

If all the laymen were like these, where would our vacant churches be?

More than fifty per cent. of the adult population not Christian. Where? We certainly would never guess right.

The mountaineers have one sound idea

about church schools and teachers. What is it?

Every once in a while we have a new "Greatest Need of Mountain Schools." This one seems to be the best yet. What is it?

Where can Christian public school teachers find a fruitful field of service?

"Nowhere else in our Church's bounds do such conditions appear and such opportunities offer. What conditions, where?"

We don't want to send an envoy *where*, though undoubtedly the effort will be made some day?

SENIOR HOME MISSION PROGRAM.

Prepared by Eleanora Andrews Berry.

Rebuilding "Jerusalem and all Judea"—S. P. C. Missions.

1. Hymn—When Your Life Rings True.
2. Rebuilding Jerusalem of Old, Nehemiah 2:17-20; 4:6-9; 12:14.
3. Prayer—For a vision to see the need right in our community, and to undertake to meet the need in a way which will make our community the kind we think Jesus Christ, our Master, would like it to be.
4. "Seeing Together."
5. Our "Jerusalem and Judea," and how it overlaps into "Samaria."
6. How some Synods are Building the Wall.
7. Building in the Mountains.
8. Many Breaches in the Wall Here.
9. Something That Hinders Our Building.
10. Hymn—The Call of Christ.
11. Prayer—For a blessing upon the Synodical and Presbyterian Home Mis-

sion Committees and their work, that the work may be strengthened and the Church enlarged by means of their work, and that all may realize the fundamental importance of each Presbytery and Synod trying to find out just what work God has for them to do in their own bounds.

NOTES: 5. This information will have to be secured from the chairmen of the Synodical and Presbyterian Home Mission Committees. Not all have literature they can send, but some have. No literature on S. P. C. Home Missions can be secured from the Atlanta Office. As to the overlapping, in one way or another, Assembly's Home Missions is operating in every Synod and practically every Presbytery. Find out how.

All other numbers are based on articles in this issue.

THE JUNIORS

OUR NEIGHBORHOOD.

DR. JAY T. STOCKING.

Some of us live on the hill,
And some of us would if we could,
But whether we dwell on hill or in dell.
We are all in one neighborhood.

Some of the houses are grand,
And some are not quite so good;
But whether they're great or of second rate,
They are all in one neighborhood.

Some of the houses are stone,
And some of them built of wood;
But whatever the trade by which they are
made,
They are all in one neighborhood.

THE NEIGHBORHOOD.

DR. JAY T. STOCKING.

(We hope that many of our Junior Bands and Sunday-school classes are studying the Junior Home Mission book this year, Mr. Friend-o'-Man. It is allegorical, but it deals with intensely practical questions of the day. This story is the fourth chapter, condensed. We know that the Juniors are going to like it so well that they will just have to have a real class, using Miss Bedell's attractive and suggestive helps. The book is 40c., the helps 15c., and there are other fascinating things which can be bought to go with it.)

Query Queer sat on the front steps in the soft morning light. He was looking out dreamily at the fine lawns, big trees, and gay gardens across the street.

"I wonder where the Wise-and-Wonder-Man is," he thought to himself. "I haven't seen him for a long time."

Tinkle-tankle-tinkle-tankle-tink!

"I'll give you one guess," said a laughing voice, as a merry little creature in blue plumped himself down by Query's side, to the gentle jingle of bells.

"Why, Mr. Wise-and-Wonder-Man, I was just thinking about you, and here you are!"

"Of course; whenever you think of any person, you bring that person near, you

know. What were you thinking about just now? Something pleasant, I am sure."

"Oh, I was just thinking what a nice neighborhood this is, with its trees and grass and gardens and nice houses. How glad I am that I live in it and not in the other neighborhood down by the railroad. They say this is the best neighborhood in town. I suppose you live in the best neighborhood in Is-To-Be."

"I live in the only neighborhood there is. We have only one neighborhood."

"Why, you have the hill and the valley and in between."

"I know, but it's all one neighborhood. We have a song about that. You know that, in the old city, before they changed the name, we used to have two neighborhoods, and the people in one had nothing to do with the people in the other; but now that's all changed."

"What changed the neighborhood?" asked Query

"Oh, lots of things happened to change it. Mr. Friend-o'-Man helped. I see you don't know the story. I think I shall just have time to tell it before you go to Church."

So saying, he crossed his legs, held one knee in his clasped hands, and began.

Mr. Friend-o'-Man was interested in all kinds of folks. He spent much time in the valley and became a friend of the people who lived there. He watched the boys; he saw that they had no playground, so they played in the streets; they had no green front yards or parks, so they played in the back yards and alleys. They had no library, so they borrowed or bought cheap books from one another. They had few good friends and many who were not good.

"This should not be," thought he. "We must give them playgrounds and park and nice yards and good books and friends, or these boys will not be good. I must find some one to help. Now, there is that little group of rich families who live on the hill. There are four of them. I will go to one of them. I will ask Mr. Care-Little, the banker."

So Mr. Friend-o'-Man went to Mr. Care-Little, the banker. He found him seated at his beautiful desk in his beautiful office.

"Good morning, Mr. Care-Little," said he. "My name is Friend-o'-Man."

"Yes, Mr. Friend-o'-Man, I have heard of you. What can I do for you?"

"I came to ask whether you would care to help your neighbors?"

"Help my neighbors? Why, of course. Which ones?"

"Some boys. There is Tony Loretto, and Abram Moskowitz, and a lot of them whose names I don't know."

"Tony Loretto? Abram Moskowitz? I do not know them. Where do they live?"

"On Factory Street."

"Factory Street!" exclaimed Mr. Care-Little. "That's not in my neighborhood. These are not neighbors of mine."

"They need your help, Mr. Care-Little. They need playgrounds and green yards and books and friends. Won't you help them?"

"Not I!" said Mr. Care-Little. "Let their fathers and mothers look after them."

"But their fathers and mothers are poor, and some of them are ignorant."

"Then let the police do it. I will look after my boys and the things of my neighborhood. Let Factory Street look after its own children. Good-day, sir."

"Good-day, Mr. Care-Little," said Mr. Friend-o'-Man, "but some day you will understand." "Understand?" questioned Mr. Care-Little. "Yes, you will understand."

As Mr. Friend-o'-Man walked through the valley, he saw that the gray, shabby houses were cheap and old and built of wood, and that many of them had no fire-escapes. When Mr. Friend-o'-Man saw this he was troubled. "This must not be," he thought. "Some day fire will break out; these houses will be burned and people will be burned, too. We must build new houses and they must have fire-escapes. I must find some one to help build new and better houses. There's Mr. Think-Little, the builder." So he went straight to Mr. Think-Little, the builder.

"Good afternoon, sir," said Mr. Think-Little, "and what can I do for you?"

"I came to see whether you would help your neighbors."

"My neighbors? Certainly; always ready. Which ones?"

"They live on Factory Street."

"Factory Street? They are not my neighbors. I moved out of that neighborhood years ago. I am happy to say."

"I know," said Mr. Friend-o'-Man. "but these people on Factory Street need you. They need new houses, fire-escapes, and other things to make them safe. The houses they live in now are old and cheap. Some day they will burn down and people will be burned in them. Those houses are not fit to live in."

"Then let the people move out," said Mr. Think-Little.

"But where shall they go?"

"That's their own business, not yours or mine. There is nothing that I can do. I will look after my own house and make it safe. Let these people look after theirs. Good-day." "Good-day, Mr. Think-Little, but some day you will under-

stand." "Understand?" he asked sharply. "Yes, some day you will understand."

As Mr. Friend-o'-Man walked through the valley, he saw, as anybody could see, that the streets were not like those on the hill. There they were broad and shady and clean. Here, in the valley, they were narrow and hot and dirty. They were filled with dust and rubbish and flies. Mr. Friend-o'-Man was fearful. "This must not be," thought he, "or a pestilence will come, in which many will sicken and die. We must make these streets broad and clean like those on the hill. I must find some one to help. There's Mr. Know-Little in the big house on the hill. I will ask him." So he went to see Mr. Know-Little in the big house.

"Good afternoon," said Mr. Know-Little. "What can I do for you?"

"I came to see whether you would help your neighbors."

"Help my neighbors? Certainly. Which ones?"

"The folks on Factory Street."

"Factory Street? Down by the railroad and the lumber yard? You must be mistaken in your geography. That's not in this neighborhood, I am glad to say."

"But they need you, Mr. Know-Little. Their streets are narrow, hot and dirty. We must make them clean and shady and broad, like these on the hill, or a pestilence will come and people will die."

"I'm sorry to refuse you, Mr. Friend-o'-Man, but it costs enough to help look after my own street. Let the people on Factory Street look after theirs. Good-day, sir. "Good-day, Mr. Know-Little, but some day you will understand." "Understand?" "Yes, some day you will understand."

Some time after, perhaps a year and a day, the people of the city were startled to hear of a big, bold robbery. Mr. Care-Little's bank had been broken into, the safe had been opened, and thousands of dollars stolen. The watchman had come upon the robbers just as they were finishing their job, but they got safely away.

There were two of them, the watchman said.

The search for them was long. At last they were caught and brought to trial. The clerk called their names. Tony Loretto and Abram Moskowitz. They said they lived on Factory Street. Every one was surprised that they looked so young. They were quickly found guilty, of course. Tony Loretto and Abram Moskowitz," said the judge, "have you anything to say before sentence of the court is pronounced upon you?"

"Your Honor," said Tony, "only this: My father and mother died when I was a baby. I have had nobody to help me, like your rich boys. I never had a chance. Make it as easy as you can, Judge."

Mr. Care-Little, the banker, was there. And Mr. Friend-o'-Man was there. They went out of the court room side by side and walked home together, for Mr. Care-Little had something to say. "Mr. Friend-o'-Man," said Mr. Care-Little, "I think I understand." "Understand what?" asked Mr. Friend-o'-Man. "I understand why the boys in Factory Street are my neighbors; we must take care of them, or we all may suffer. Besides, they need our help and friendship. You may count on me and on my help. Mr. Friend-o'-Man."

Soon after the robbery of Mr. Care-Little's bank, the fire-bells began to ring and the whistles to blow and the engines clanged their way through the streets.

"Where is the fire?" asked everybody.

"On Factory Street," said one who knew.

The old wooden houses were burning. The firemen were powerless to control the flames. The fire leaped from house to house, from row to row, from block to block, from street to street. At last the factories caught fire at the foot of the hill. Mr. Think-Little's factory caught fire and was burned to the ground.

When the fire was at last checked, the city was a sad sight. Worse than that, people had been caught in the tenements where there were no fire-escapes. Some of them had been badly burned, some had leaped from windows and many had been

severely injured. Firemen and volunteers struggled to reach the imprisoned people who were cut off from safety by flames. One of these volunteers was Mr. Think-Little's son. He leaped from a house that had no fire-escape and was taken to the hospital, dangerously injured. After months he recovered, though he was always lame.

One day, as Mr. Think-Little, the builder, stood on the street corner, looking at the ruins of his factory, Mr. Friend-o'-Man came down the street.

"Good morning, Mr. Think-Little. I hope your son is better." "Much better, thank you. And Mr. Friend-o'-Man," he said, laying his hand on the other's shoulder, "I understand now what you meant." "Understand what?" asked Mr. Friend-o'-Man.

"I understand that Factory Street is in our neighborhood, and that, if these houses are not made safe, not one of our buildings is safe. Besides, it's not right that poor folks should not have houses that are just as safe as any on the hill. We must do something, Mr. Friend-o'-Man, and you can count on me to help."

Not long after the disastrous fire, the city newspapers announced that a plague had appeared in a neighboring city. People were warned to clean up their streets and yards. But the warning came too late: the plague broke out on Factory Street. Many of the poor people died. The district was placed under quarantine. Nobody was allowed to go into the stricken street, or out of it. Then the people on the hill felt safe.

"Don't be frightened," said Mr. Know-Little, "our streets and yards are clean. If these foreigners on Factory Street had kept their streets clean, they would not have suffered. All that the people in this neighborhood need to do is to keep away from Factory Street, and keep the people of Factory Street away from us."

But Mr. Know-Little did not stop to think that the same wind which blew through Factory Street blew over the hill; and that, at that very moment, it was scattering seeds of the plague on their beautiful streets.

When the plague was finally over, there was sorrow in many a home on the hill, and deep sorrow in Mr. Know-Little's house, for his only child had died of the plague.

A meeting was called to see what could be done to prevent the plague from ever returning to the city.

"One thing is clear in my mind," said Mr. Know-Little, and he looked straight at Mr. Friend-o'-Man, as if he would understand: "The streets in the valley must be made as clean as those on the hill. We must make Factory Street just as healthy as Fountain Street. The city is all one neighborhood; what is bad for one is bad for all. I'm sorry for the people on Factory Street who have suffered so much. We have been to blame. Count on me to do my part from now on."

"So ever since," said the Wise-and-Wonder-Man, "the city has been one neighborhood. The people on the hill helped Mr. Friend-o'-Man to help the others. Now they have clean, broad streets in the valley, shade trees, parks and gardens, and safe houses with fire-escapes. People have been taught to care for their homes and their sick, and the boys and girls have libraries and reading rooms and good moving picture shows and playgrounds and good friends. Every street in the city of Is-To-Be is as healthful and beautiful as it can be made. Good-by, Query, I will see you soon again."

Where he went, or how he went, Query Queer, for the life of him, could not tell. Just at that moment his mother touched him on the shoulder. "Why, Query! You almost look as if you had been asleep, and it's only ten o'clock in the morning. You must get to bed earlier to-night. Come now, get ready for church."

That morning the minister read the story of the good Samaritan.

As they were going home from church, Query said, "Mother, I like that story the minister read, and I understand it, too."

"I am glad, Query," said his mother.

"Yes, it means that we all belong to each other."

JUNIOR HOME MISSION PROGRAM.

Adapted from Leader's Manual for "Mr. Friend-o'-Man," by Miss Cornelia F. Bedell.

THE NEIGHBORHOOD.

"Man lumps his kind in the mass,
God singles them unit by unit."

—Robert Browning.

1. Hymn—America, the Beautiful.
2. Bible Reading—1 Cor., Chapter XIII.
3. Prayer—Follow the theme, Neighbors.
4. Story, "The Neighborhood."
5. City Building, Library, Nursery, Playgrounds.

Look up Matt. 22:35-40. Repeat the story of the Good Samaritan, making sure that the children understand who God wants us to feel is our neighbor,—any man, woman, or child whose need we can relieve. Explain that if one part of our neighborhood, or community, needs well-built houses, pure air, clean streets, green trees, etc., to make and keep the people happy, free from sickness and evil influences, the other part of our neighborhood needs these things also, if the whole is to be a model community, like that in the City of IS-TO-BE.

Ask some of the Juniors to look up and report concerning the origin

and purpose of hospitals, libraries, day nurseries, playgrounds, and the Red Cross.

6. Questions.
7. Some Neighbors of All Who Live in America.
8. Prayer.
9. Hymn—Brighten the Corner Where You Are.

NOTES.

QUESTIONS—

Give five reasons why you are proud of your neighborhood.

State five ways in which children can help to make an ideal neighborhood.

If you were a librarian, what rules would you make for the care of the books?

Why is it dangerous to play in the streets?

Were there any hospitals, visiting nurses, playgrounds, or day nurseries before Jesus came into the world? Why not?

7. See articles in this issue on Mountaineers, and New Orleans Presbytery.

NEW LIFE FOR CHILDREN IN CHINA.

MAUD M. TURPIN.

"I'll never learn the names of these horrid Chinese countries; I just know I shan't!" pouted Betty Wells as she sat and scowled at her geography. "What do I care about China, anyhow? If I lived in China, I wouldn't mind studying about my own country. I wonder if the people's names are as hard as those of the countries."

"Oho, Miss!" teased brother Jack, who was thirteen and had finished with geography. "If you lived in China, you probably wouldn't have any name at all, and I'm pretty sure you wouldn't go to school, for girls don't amount to much over there; and even if they don't throw them into the river or leave them out to die as soon as they are born, they never bother to send

just a girl to school. And as for a name, you might be called Pig or Dog or Number 2. O, I know what they'd call you. You see, they think quite a lot of boys over in China, and I guess they'd call you 'Lead Along a Brother.' That's a favorite name with them."

Betty's face flushed, and the angry tears came to her eyes as she appealed to her mother: "It isn't true what he says, is it, mamma?"

"Yes," replied Mrs. Wells, "it is." Jack's eyes sparkled with mischief. "And it isn't," she finished calmly, while Master Jack looked somewhat crestfallen. "I guess I'll have to explain what I mean by that double-faced statement, won't I?"

Four-year-old Jimmy left his toys and

came and stood gravely by his mother's knee. "Is it a story, mamma?" he asked.

Mrs. Wells dropped her sewing in her lap and smiled, while Jack and Betty exchanged friendly glances and suspended study for a while.

"As I said," began mamma, "Jack is both right and wrong. For many thousands of years Chinese people had little respect or love for women and girls; and while the birth of a boy was a cause for much rejoicing and an occasion for congratulations, the advent of a baby girl plunged the whole household into mourning, and the father considered himself disgraced. Instead of congratulating him on being the father of a dear little girl, his friends sent letters of condolence. And if the baby girl was allowed to live at all, no care was taken in the selection of a name."

"But why, mamma, are boys considered better than girls?" wailed Betty.

"Well, one reason that boys are treated with so much more respect is because it is the duty of the oldest son to care for his father's spirit, and for that reason it is very important for every family to have sons. The Chinese are ancestor worshippers; and if there is no son to provide for the needs of his ancestors, their spirits must starve. When the father dies, the his father's spirit. But times are changing in China; even the styles of hair-dressing have changed and since China has become a republic the time-honored queue is quite out of date. The thing that has brought about the most wonderful changes, though, is the spread of the gospel; and since this nation has become a republic the missionaries have had better opportunities for giving their message."

"You keep saying, 'since China has become a republic,'" interrupted Jack. "What I should like to know is, how she became a republic."

"That is a long story, dear, and I haven't time for it; but if you will join that mission study class in the Junior Society, you will learn all about it in the book they are going to study, 'Around the World with Jack and Janet.' Now, while I am talking I think I can do something to help Betty learn those hard names.

Get my scrap bag for me, dear, and I will make you a little Chinese flag. I mean the flag of the new republic, not the old dragon flag. First, I will take this strip of red silk. This represents the eighteen provinces of China proper. Now, I'll sew this strip of bright yellow to the red to represent Manchuria. This pale blue will be just the thing for Mongolia, the white for Tibet, and this strip of black for Chinese Turkestan. There! Our flag is complete, and a very pretty one it is, although hardly so attractive as our own Stars and Stripes. As I told you, many changes have taken place under this new flag; but there is yet another flag under which more wonderful things have been done for China. That is the flag which bears a cross and says, 'By this sign conquer.' Yes, dear, the flag of Christianity. Let us think of some of the good things that have been accomplished under this flag.

"As all this talk grew out of names, we will count as our first blessing that in many parts of China girl babies are given names. Indeed, better than that, in Christian homes they are even made welcome, and some fathers and mothers say a girl is just as good as a boy. Think of that in China, Master Jack! But who carries the flag of the cross away over the seas to China? Who, indeed, but the missionaries? These noble men and women are so filled with the love of God that they are willing to leave home and friends and loved ones and all that makes life worth while to carry the news of the new life to these heathen lands. The first missionaries suffered all kinds of hardships and even persecution; but now, although it requires just as much heroism to be a missionary, the way is made much easier. The voyage is more comfortably made, and the people are not only willing but eager to learn.

"Another wonderful thing that Christianity has done for China, especially for the women and girls, is the unbinding of their feet; and I can't begin to tell you what a wonderful blessing it is that now the little girls' feet are allowed to grow just as God intended them to. Another thing the missionaries have changed is the

treatment given to the sick. A few years ago, if a child were sick and the Chinese doctor were sent for, the first thing he would do would be to run hot needles into the poor little body to let out the evil spirits which they believed were causing the pain. Now, Christian people have established hospitals in many parts of China, where brave and true missionary nurses and doctors tenderly care for the poor little sick children and bring them back to health. And, best of all, they not only give them sound, clean bodies, but teach them how to have clean, pure hearts as well and help them to lead better, happier lives. And then, Christian schools have been established in many parts of China; and, oh, how eager the children are to learn! For Chinese children have bright, quick minds and not only learn readily, but they are so happy while at school. Even the tiny tots love the kindergarten and never have to be begged to hurry for fear of being late, like a certain little American boy I know," and mamma gave Jimmy's hand a loving little squeeze.

"Oh, this world is a vastly different place for Chinese children from what it used to be; but China is a tremendous country and a very old country, and it is still a heathen country, because people in

Christian lands do not give money enough to send missionaries out in large numbers. I have read that every third child born into the world is born in China; so you can see that if all these little Chinese citizens are to receive light and enjoy the new life somebody must help, and why should not that somebody be you children over here in America? Why, Jimmy boy, that penny you spent this morning for a 'sucker' would have printed a whole page of God's word; and, Jack, the price of a single picture show would keep a girl in a mission school for a day or support a native worker for the same length of time.

"Our Ladies' Missionary Society met this afternoon, and we talked about this very thing and decided to make unusual sacrifices this year. I am sure there are many little extras I can do without and give the price of these luxuries to missions."

"You can count us in, too, mamma," chimed in a chorus of young voices; while Betty was heard to murmur as she turned back to her geography lesson: "Allee samee, I'm glad I'm not a Chinese girl. Fancy being called 'Lead Along a Brother!'"—*Woman's Missionary Council, M. E. Church, South.*

KINDERGARTENS IN ALL LANDS.

LITTLE Sara Jones had four bright new pennies which her grandfather had given her for her birthday. One day, when she went off to school, Sara Jones left these four pennies shut up in her bureau drawer. The day was very, very long for these bright pennies, the air was close, and there were no windows through which they could look out upon the pretty world. The keyhole let in a wee bit of light, and except for that these pennies would have been in the pitch-black darkness all day long.

Again and again they tried to play together, but at last, tired out, they sat down to talk.

"Let's tell what we'd rather do than anything else in all the world," said the

first penny. "I know what I would do if I only could," said the second penny. "I'd buy candy for little Sara Jones to eat on the way to school." "I wouldn't," said the third penny; "I'd help buy Sara Jones a ticket, so she could go to the picture show to-night." "I wouldn't do any of those things," said the fourth penny, who was looking very thoughtful. "If I could I'd be a missionary penny and go to a far-away land and tell little children about Jesus."

"What do you know about missionaries? We never heard of a missionary penny," cried the others. "Tell us, and perhaps we, too, would like to be missionary pennies." "Well, I will tell you," said the fourth penny. "If you are a

missionary penny, you are placed in a pretty little house called a mite-box, where you live until the house is full of pennies, and then you are sent far across the seas."

"When did you hear about this?" asked the others, already interested. "One day several weeks ago," replied the fourth penny. "Sara Jones put me in her little purse and took me to a missionary meeting, where I heard a teacher tell about missionary pennies and the wonderful work they did. I wanted Sara Jones to put me in the mite-box when they passed it around, but she held me very tight, and I have been very unhappy ever since." "O, we wish Sara Jones would take us all!" cried the others. "We, too, want to learn how to be missionaries."

Sunday afternoon came, and Sara Jones put on a fresh, clean dress and then went to her bureau drawer where her pennies were, took out her little purse and put them all in. The pennies were so happy they almost shouted aloud. They did jump up and down for joy as Sara Jones trotted along to the church.

When they reached the church they kept very, very quiet, because they wanted to hear every word the teacher said about missionary pennies. There was a whole room full of little boys and girls, and all of them had pennies either in their purses or their pockets, and Sara Jones' four little pennies wondered if these other pennies wanted to be missionaries as badly as they did.

At first the children sang a pretty song, "Clink! clink! clink! hear the pennies dropping!" After that the teacher began to tell them about the little folks in other lands who were pleading to have missionary pennies sent to them, so they might have kindergartens like the little children in America.

She told them first about the little children in Japan, of how they were strapped to the backs of their little brothers and sisters, to be cared for while their mammas worked. She told them of little Japanese children who worked in great big silk mills till their little hands and feet were so very weary and tired. She

told them of one little child whom the missionaries found locked up in a room while its mamma worked, and then she said: "We just must have missionary pennies who will be willing to go and help build kindergartens and day nurseries for the little children in Japan."

Then the teacher went on to tell about the little padded children in Korea. She told of their little low mud houses without windows, and told how these little ones loved the big, sunny kindergarten rooms, where they were taught beautiful songs and learned to play lovely games. Then she showed the children a picture of some dear little prize Korean babies sitting in a basket.

The pennies in Sara Jones' pocket were so excited by this time that they could hardly keep still. They wanted to cry out and say: "We want to go!"

But the teacher hadn't finished speaking yet, and they had to keep still and listen. She told of the little children in China who rode to school in funny little rikishas drawn by men. She told of Margarita Park and of the beautiful Senah Staley Kindergarten, in Soochow, but she said that thousands of little Chinese girls and boys never had a chance to go to kindergarten.

Then she told of the little Mexican children and the little children in Brazil, who have very few kindergartens, and, besides, do not have a place where kindergarten teachers could be trained. By this time the hearts of the four little pennies were almost broken with grief. They could no longer restrain their tears. They were afraid Sara Jones would hear them crying. And then what do you suppose happened? The teacher told the little children that the Baby Division of the Missionary Society had been asked this year to give all its pennies to go as missionaries to build and support kindergartens and to train kindergarten teachers in all these lands, and she asked the children what they were going to do about it.

Little Sara Jones held her purse very tightly. The little pennies became frightened for fear she would not let them go,

but it was only for a few moments that this feeling lasted, because when the little house called a mite-box was passed around by the teacher, Sara Jones opened her purse gladly and put all four of her bright little pennies in.

You just can't know how happy they all were. At last all of them were to have the chance to go to far-off lands in order to tell other little children about Jesus.—*Woman's Missionary Council, M. E. Church, South.*

JUNIOR FOREIGN MISSION PROGRAM FOR FEBRUARY, 1921.

Arranged by Miss Margaret McNeilly.

Topic—More About China.

Song—Shine for the Lord.

Lord's Prayer in concert.

Minutes.

Roll Call—Answer with the name and station of a missionary in China.

Business.

Collection song.

Offering.

Scripture Reading—Mark 8:1-9.

Song—Tell It Out.

Quiz—What do you know about China?

Story—New Life for Children of China.

Story—Kindergartens in All Lands.

Prayer—For China's needs.

Song—Selected.

Closing Prayer—

"Once again, dear Lord, we pray
For the children far away

Who have never even heard
Jesus' name, our sweetest word."

SUGGESTIONS.

Have a map of China in a conspicuous place, and as the missionaries' names and stations are given, have one of the children locate the station on the map, either by a star or a flag.

If the poem is too long for one child, the verses could be given to each of several children.

From the question books on China, answers for the Quiz can be found. These books can be obtained from the Executive Committee of Foreign Missions, Nashville, Tenn.

Have the children learn the prayer verse on the program and repeat in concert in closing.

TO OUR YOUNG MINISTERS.

Egbert W. Smith.

Death and sickness have so depleted our Foreign Mission ranks at certain points that failure to reinforce means further breakdown and possible death.

I am thinking now of one man who is carrying alone the itinerant evangelistic responsibility of a whole station district of 1,700,000, among whom our Church is the only missionary agency.

I am thinking of another who is the only itinerant evangelist in a station territory of over two millions. He is try-

ing to keep up three men's work. He has had one serious collapse. After an enforced rest he is back under this crushing load, and I am in daily fear of hearing of another and possibly a final breakdown.

How can the young ministers of our Southern Church leave such men to die of overwork? Can their present fields compare in magnitude or need or opportunity with either of the above fields?

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR

Box 330, .

NASHVILLE, TENN.

Our Monthly Topic---North Kiangsu

OUR HOSPITAL AT TSING-KIANG-PU.

DR. JAMES B. WOODS has sent us an attractive pamphlet of forty-five pages, nicely illustrated, giving a full account of the work of the Tsing-Kiang-Pu Hospital for the past year. This is the only one of our China hospitals which has, what all of them ought to have, two foreign physicians on its staff. Its record for the year is a very fine one. There were 27,093 treatments of out-patients. The number of in-patients was 1,022, of which 598 were surgical cases. The total number of surgical operations was 1,182, of which 230 were under general anaesthesia.

The fundamental purpose of the hospital is evangelistic, and the evangelistic report given below shows how well this purpose is being served.

Dr. Woods writes:

"This hospital is here for a definite purpose, that of helping in the spread of the gospel of Jesus Christ, and we feel that God has used us to this end during the past year. The evangelistic work is carried on in the following manner:

"In the dispensary there are two large chapels, one for men and one for women. The patients begin to congregate about ten in the morning, and by noon there is always a large crowd unless the weather is bad. A male evangelist preaches to the men on the fundamentals, the fact that there is a God, that Jesus is the Saviour, the necessity of all men recognizing him as such, etc. The crowds listen with often the closest attention, and as this service continues every day in the year except Sunday it is bound to have its effect. For the women much the same service is held. Miss Lacy and Mrs. Si

having charge of it and teaching by charts, pictures and short talks.

"In the hospital the most telling work is, of course, done. Every morning at eight prayers are held in the hospital chapel, and all the hospital employees and all patients and friends who can do so attend. Each doctor takes one morning of the week and the other two services are conducted by the Chinese evangelist. It gives the doctors a personal touch with the patients most helpful to all. After dressings each morning, Miss Lacy and Mrs. Si have their regular classes for the women, sitting in the wards and private rooms by the patients' beds, and here the precious seed often finds the most receptive ground. Mr. Kao and others do the same on the men's side. During the coming year we hope to add another male evangelist to help in this important work. The registrar makes lists of the patients as they leave the hospital and their names are given to the country evangelists or sent to those working in the places where the patients live. We are thankful to say that many of the patients have been brought to a definite knowledge of Christ, and we try to make and pray that this institute may be truly a definite evangelistic agency. Each Sunday afternoon a service is held in the dispensary chapel, which is attended not only by the patients but many outsiders as well. This is one of the popular weekly services in this section of the city. In addition to this, on Friday afternoons a women's service is held in the hospital chapel, also for outsiders as well as patients, and many of the women coming to the dispensary stay to attend this service."



Boys' School and Hospital at Tsing-Kiang-Pu.

Miss Lacy has made a report of the past year's women's work, which we give in full:

"The work has been very encouraging. We have had a larger number of women who took an intelligent interest in the gospel message than at any time since I have been engaged in this work, and quite a number have expressed their faith in Christ. We have been fortunate in securing the services of a good Bible woman, who has been very faithful in helping to teach the women and in visiting them in their homes. I teach the patients in the wards daily, using Dr. Price's "First Steps," simple catechisms, tracts and hymns. We sell these books at a nominal price as we found that they were more appreciated when they were paid for and great numbers have been sold in the past year.

"I find the small edition of the hymn books especially popular. The women learn to recite the hymns and love to sing the familiar ones over and over. The music certainly leaves much to be desired, but they seem to derive a great deal of pleasure and comfort from "making a joyful noise." I talk every day in the dispensary chapel to an audience averaging from fifty to sixty women. These women come from a wide area, including many villages and market towns, as well as our own city. A large proportion of them have never before heard the gospel message. As a rule they listen well, and many of those who live in and near the city have accepted the invitation to come to our regular women's services. One of

the most encouraging features of this work to me has been the readiness of these ignorant women to believe in and practice prayer, and the simple childlike faith with which they offer their petitions. I have several times been stopped while crossing the hospital courtyard, by requests from men who had friends in the men's wards, asking that when we met in prayer on the women's side we would remember their loved ones.

There is a great field for the sowing of the word in the hearts of these women coming as they do from such a wide area of country. We can only earnestly pray that the Spirit may water the seed sown, and bring forth an abundant harvest in the Lord's good time."

An interesting sidelight on the above report has been noticed during the past week. Evangelistic services for women have been held in the city, and there were definite decisions asked for from these who were willing to come and study regularly, and to accept Christ as their Saviour. Thirteen of those who made public confession were women who had been patients in this hospital and who first heard the gospel message here. We are more than ever convinced of the fact that a missionary hospital is a *direct evangelistic agency*. If it is not then it has not reached the ideal it should have. It is our constant prayer that God will use us and this institution more and more for the advancement of His kingdom and the glory of His name."

Tsing-Kiang-Pu, March 31, 1920.

TAICHOW TIDINGS.

REV. C. FRED HANCOCK.

A QUESTION is still being asked: "Is the land matter settled, or how soon do you expect a satisfactory settlement?" We reply, "We have a contract for a final settlement about February, 1921—China New Year. We have perfectly good reasons to believe that at that time our land troubles will be ended, and we hope with sufficient land in our possession for present needs."

We can report good progress for the Prices on their residence construction. The house was begun in August, the brick work will soon be completed, and the contractor assures them that they may eat Xmas dinner in this well appointed house. The plans of this edifice were made by a Virginia architect, and this is the third house in the North Kiangsu Mission after this pattern, and we think there will be more. This indicates that the service of a specialist is popular.

Dr. Price has completed plans for an up-to-date dispensary, which have been approved by an architect. A satisfactory bid for the construction has been received, and if the Extension Committee approves, the work of construction will begin soon.

The next buildings most needed are a residence and the boys' school. These, we have faith to believe, will be forthcoming soon. Taichow Station is a praying station, but we do not stop there. We are doing our best to interest friends in the development of this great field to the extent of helping equip the station

at once with sufficient accommodations to carry on the work decently and in order. Eighteen years ago I went to engage in Home Missionary work in a Texas field, and the good superintendent told me how he had walked eight miles to this point, and sixteen miles to that point, and—thus pointing out that I should do the same. The idea to want people to "do the same" is not dead. The second year I worked in the Texas field I had made a good friend of a man, who was not even a member of the Church, and I told him about the instructions that I had had, and that I was sick the year before from these walks in the hot sun, and this man remarked, "You do not have to walk any more as long as old man Williams has a horse." Now, I think if we will tell our friends how our predecessors have unduly borne the heat of the day, and ask them to spare us, they will say, "As long as we have the means we will see to it that you do not have to bear these same burdens." So we are cheerfully and boldly making our wants known unto the Lord, and doing our part to inform those who love the Lord of our needs and great opportunities.

On the day that our land is turned over to us at China New Year, we want to break the ground to begin the buildings for the girls' school and boys' school. To do this we will have to secure \$10,000 for the boys' school. Mr. Ghiselin is well able to conduct an up-to-date school, as



Reaping scene at Tsing-Kiang-Pu. The harvest is plenteous, but the laborers are few.

is well evidenced by the progress his school has made since his return from France a few months ago. We have our "ups and downs," but we are so rejoiced over what has come to us this year, that we what to tell our friends.

While we have had the most stubborn opposition from outsiders and little help and sympathy from the Christians (as far as has been expressed by them), it is wonderful the way the Lord is bringing good out of evil. Mr. Ghiselin has opened a chapel at North Gate, Taichow, during the last three months, and already more than one hundred have enrolled as students of the Christian doctrine. Preaching every night at this chapel, make us expect great things as a result.

We have good reports from all parts of our field, but it is not possible to make many more advances this year without more funds.

Dr. Price has his hands full, with his mind and hands on the medical work at Taichow and Yencheng, and in addition the building of a residence and dispensary, but he is doing it, and still has time to

play tennis and be pleasant. He does not seem to be so very busy, for you may find him some time during the day in conference with his language teacher.

The children of this station have been reduced to girls only. Edward has gone to Shanghai to school and Frederick to Yencheng to study with Hugh White.

Some robbers shot into a launch only eighteen *li* (six miles) from here, stopped the boat, frightened the people so that they jumped into the river, and then ran away with fifteen thousand dollars.

One of the most recent and interesting things is the purchase of four cows from Dr. Taylor at Yangchow, and soon we found we had eight cows—the Chinese call them eight cows. We have so much milk that it is needless to milk but once a day! We could easily get six gallons of milk a day, and leave off milking one of the big cows. So we have found out that we can have milk in China just as well as in America. But we advise you to investigate the Haichow Grafton goats before getting cows—the goats eat less!

A SUTSIEN OUTSTATION.

REV. W. C. McLAUGHLIN.

SUNDAY before last out at Tsai Gi, a most remarkable thing happened. Tsai Gi is a new out-station, at which we have no baptized Christians as yet, but there are numbers of people there who are studying the doctrine, and many, too, who seem to be living the doctrine. Before long I hope to baptize those of the inquirers there who have given good proof of discipleship. Not long ago the enquirers sent in a petition to me to set up a chapel there. The list of petitioners included the chief man of the place and several other prominent citizens. They conclude the petition with the significant remark that they had already raised among themselves about two-thirds of the amount of cash needed to buy the place and set up the chapel. We now have a very convenient place there.

But to come back to the occurrence of Sunday before last: The chapel was crowded on both the men's side and the women's side (in this section we have to conform to the Chinese custom of separating between the sheep and the goats). When I finished preaching, I announced that all those who had been studying the Jesus doctrine regularly with a view to being examined for baptism and had made a definite decision to accept Jesus Christ as Saviour and Lord and be his disciples, please remain in their seats when the rest of the crowd dispersed. Only a few of the people got up to go out, so I repeated the announcement in louder tones, thinking the people had not heard what I said. Still the multitude remained. Then I said to them: "You must not understand what I have just said; what I mean is

that only those who believe in Jesus Christ and want to be his disciples and have been regularly studying his doctrine, remain seated, and all the rest go on the outside. Then from several parts of the room, men got up and hastened to assure me that all of the crowd remaining were believers, and all of them had been studying and wanted to be baptized. That was a stunner for me. It was the first time at home or abroad I had seen anything like it, and I have been to several Billy Sunday meetings, too. The Spirit of the Lord is evidently working in Tsai Gi, and I hope you will join me in praying that this may be but an earnest of what He is going to do there in the future.

This public meeting closed, but the end was not yet. Another remarkable experience helped fill up the cup of blessings for that Lord's day. Some of the inquirers begged me to go and baptize an old woman over eighty years of age, whom they claimed believed in the Saviour and was trusting him for salvation. They insisted very much on my going to see her, because they said they feared she might not be alive when the time for another visit to the place came around. I went. The old woman could hardly get about and she was very deaf. I thought, of course, she would not know anything about the gospel. Very few of the women in the country field do know anything about the doctrine, not from any fault of theirs, they simply have no means of learning it. To my great surprise, when I asked this old lady (she was a real lady) about the cardinal doctrines of our faith, such as repentance, faith, regeneration, she answered the questions clearly and distinctly, showing a far better grasp of the doctrine



Patients at Tsing-Kiang-Pu Hospital, brought in beds, wheelbarrows, on donkeys, etc.

than most of those who are supposed to be well instructed in the truth. I did not baptize her because I had no opportunity to inquire into her manner of life to see whether it corresponded with her profession; but I told her that she was safe if she truly believed in the Saviour, whether she was baptized or not.

Just think about it, the field is so big and the laborers so few it is practically impossible to get to this place and many others like it more than once or twice a year, and all the while there are many, many other places in the field here, which would doubtless be just as responsive to the gospel as this place is, but as yet they haven't even been given a chance to hear it.

NANKING SEMINARY NOTES.

DR. DONALD W. RICHARDSON.

I AM sending you a few notes from the Seminary hoping that they will be of interest to your readers. The present enrollment is the largest in the history of the institution; and we are expecting a few more yet to come. The dor-

mitory space is utterly inadequate; and for the present we are using one of the professors' residences as a dormitory to accommodate an overflow of about twenty students. The raising of the standard seems to have met with an almost unani-

mous approval on the part of our patrons; and in the entering class we can note a distinct improvement in the type of students who are preparing for the ministry. With the present large enrollment we are seriously handicapped by the lack of teachers. In planning for the fall term we had counted on Dr. Price giving practically full time in the class-room; and the news of his delay meant the complete recasting of our schedule. Professor Chang has been ill for a year, and will be in Kuling for an indefinite length of time. It has been necessary, therefore, to continue the policy adopted last year of doubling classes. Needless to say such a plan is most unsatisfactory in operation and highly inefficient in its results. Even with the doubling up of classes it was impossible for the members of the faculty to care for all of them; and so a good part of the teaching work in the Bible Training School has been given to student instructors from the senior class in the Seminary; and some additional help has been secured from outside. Beginning with this week Mr. Longden, who has re-

turned to China to work in the proposed Bible College, is taking one of the classes in Old Testament. This insufficiency of the present teaching force is the most serious hindrance to the proper training of our students for their life work. The Southern Presbyterians already have their quota of two men on the faculty; but a third from our missions would be unanimously welcomed, and would help all the more in conserving the sound teaching of what has become the most influential school of theology in China. To conserve what we have would be a far wiser policy than to lose interest in our present opportunity here and divide our influence by entering into new organizations. The Nanking Theological Seminary will undoubtedly exercise a commanding influence over the future leadership of the Church in China; and just now we have an opportunity to direct very largely the tendency of that influence. This opportunity will not last indefinitely; for the vacancies in the teaching staff must be filled—if not from one source, then of necessity from another.

TWO YOUNG MISSIONARIES WED.

REV. J. L. DAVIS.

ON Wednesday, August 11th, at Indian Village, Texas, there was solemnized one of the most unusual and impressive weddings that could occur anywhere. It is rarely that a community is so fortunate as to witness a wedding that carries with it such a charm, such romance and such inspiration as this one did.

On the date mentioned, Miss Dorothy Chambers was united in marriage to Mr. B. M. Schlotter, business manager of the Presbyterian Mission Station at Luebo, Africa. Miss Chambers is the charming and accomplished daughter of Rev. and Mrs. W. C. Chambers, the efficient and beloved missionary to the Alabama Indians, whose reservation is in the eastern part of Polk County.

Only a few intimate friends were present at the wedding, which took place at

the home of Mr. and Mrs. Chambers. About one hundred and fifty of the Indians were present, all of them being devoted heart and soul to Miss Chambers. At the appointed hour, 3 P. M., on a beautiful August afternoon, Rev. Chambers and Rev. J. L. Davis, pastor of the Presbyterian church at Livingston, Texas, stationed themselves on the front porch. As Mr. John D. Hammond, of Dallas, Texas, played Mendelssohn's Wedding March, the young couple slowly marched out, and in the presence of intimate friends, the members of the family, and the motionless and deeply affected Indians, took the vows which made the young couple man and wife. The service was read by Rev. Chambers, father of the bride, and the prayer was offered by Rev. Davis. Immediately afterwards the bride and groom received congratulations and good wishes

that were so deeply felt that they were nearer prayers in their sincerity than mere conventional expressions.

The writer feels sure that the readers of this short account would be interested in knowing more about the two young people referred to. He is so fortunate as to know both well. Miss Chambers, as all who know her can truly say, is a most unusual young woman. She is an alumna of Texas Presbyterian College, and is as charming as she is intellectual and beautiful. It seems that all the graces of nature are united in her. She grew up during her childhood in close touch with the Indian children and elders. No greater tribute can be paid her than to say that both young men and women and the older ones love her almost to adoration.

Mr. Schlottter combines a most pleasing and winning personality with sound preparation for his work, ability and the prime requirements for success—a passion for righteousness and the spread of the kingdom of Christ. Mr. and Mrs. Schlottter sailed in September for Luebo, Africa, where Mr. Schlottter resumes his work, which he had charge of for four years, and from which he has been absent for a year's leave.

As the writer of this drove away from the Chambers home that afternoon, he could but meditate on the rich significance of the beautiful union of those two innocent, earnest and con-



A scene from the Chambers-Schlottter wedding.

secrated young lives, given over to the cause of the Christ in life's morning—in the days of their youth. And as the twilight gathered, he could in fancy see the steamer ploughing its way through the waves to the Dark Continent, carrying away two Christian soldiers, going away not with the ripple of banners, or the blare of trumpets, amidst the shouts and plaudits of thousands; but quietly, unostentatiously pushing away to carry out literally the Master's command to "go into all the world and preach the gospel to every creature." And he thought, as he mused, that surely He who has the higher vision, as the steamer pulled away from the homeland shore, saw a fair young woman leaning against the steamer rail, and by her side her husband. And hovering over both, the "light never seen on land or sea."

TEN YEARS IN HANGCHOW COLLEGE.

REV. WARREN H. STUART.

JANUARY, 1920, marks the rounding out of a full decade of Southern Presbyterian partnership in Hangchow College. It, therefore, seems fitting at this time to review some of the chief events of this period.

The college began as a small primary school, as far back as 1845, under the Northern Church, and while constantly growing was operated by them singly until we joined in its work at the beginning of 1910. For some years previous they had been preparing to move to a new site,

and erect a new plant for which funds had been in large part collected. At this juncture they invited our Southern Church to take part in the institution, on the basis of equal support and control, without inquiry as to where the capital investment came from. This was a most generous offer, and our Mission had the good sense to accept it. Since then we have been dividing equally the burdens, and enjoying equally the benefits.

Our first representative in the Union was Mr. Warren Stuart, who was chosen

as professor of religious instruction. Three years later he was joined by Mr. J. M. Wilson, C. E., of Louisville, who has done a good deal of the building work, besides teaching physics. Other teachers have been for short terms, the longest connection being that of Mr. Story Fanior, of Rose Hill, N. C. Some of them had no relation to our constituency. Perhaps the greatest need of the college just now is for strong, high calibre men who will put their lives into teaching here, and who will at the same time thoroughly represent our Church.

Our first material contribution was the Stuart residence, which now crowns College Hill, and commands a splendid panorama of the campus and surrounding country. About the time the Wilsons came, we bought for the college an adjoining bluff, where the Chinese teachers now live. Lately we have added the Carter Memorial Residence, given by the Carter family of Winston-Salem, N. C., and occupied by the Wilson family. Other items are a street chapel in the suburb nearby, a motor launch given by Mrs. R. B. Clemm, of Winston-Salem, N. C., and \$100 for electric lights from the Second Church of Richmond, Va., a total of a little more than \$10,000 in the ten years. The Northern Church began on the new site with about \$60,000, and in the past decade has further contributed two kitchens, \$3,000; a water system, \$2,000; an athletic field and a road, \$2,600; Chinese teachers' homes, \$3,000; observatory, \$1,000; residence, \$5,000; and chapel \$15,000. For every dollar we have put into the plant they have put in nine. It is only natural to feel that our Church ought to come nearer to doing its part: and at least put in dollar for dollar. In the past ten years for every dollar we have put into equipment, they have put in more than three.

In the past ten years, furthermore, we have contributed to current expenses, exclusive of missionary salaries, about \$17,000, or an average of \$1,700 per year. Slightly more than this has come from the Northern Church. Even so the sum total has been pitifully small. The college has not a cent of endowment. The

income from the Missions is woefully inadequate. It takes a brave faculty to run a college on a few thousand dollars a year.

There has also been put into the college, by both Churches, a large amount of faith and prayer, hope and courage, love and devotion, and those have accomplished much despite insignificant equipment. The spiritual resources of personality triumph, even where material things are few. For this I am thankful. What then? Shall we continue in want, that triumphs may abound? God forbid!

So much for the debit side of the college ledger, as far as Southern Presbyterians are concerned; ten years of time, two or three missionaries, twenty-seven thousand dollars, and considerable thought and prayer. What about the credit side?

The whole effort of any college is towards producing educated Christian men, and any items on the credit side will appear as such fruitage. The years of missionary effort, the dollars, the prayers and the thinking have all been spent. The returns come as Christian culture is incarnate in personality. What returns can Hanchow Christian College show?

The complete roll of graduates from the beginning numbers 176; of this number, the occupations have been as follows:

Ministers	50
Teachers	63
Business men	26
Y. M. C. A. or other Christian work secretaries	10
Engineers	8
Literary workers	6
Physicians	4
Unknown	9

176

For our ten-year period the number of full graduates is 68, distributed as follows:

Ministers	11
Teachers	33
Business men	13
Y. M. C. A. or other Christian work secretaries	7
Engineers	3
Literary workers	1

68

As to ministers, the pastors of three Presbyterian churches in Hangchow are our graduates; two leading pastors in Shanghai, Soochow and Ningpo, to say nothing of other cities; and two of the professors in Nanking Seminary.

As to teachers, the majority are in Mission schools, and thus helping on the Christian movement; the staffing of the Kasing and Kiangyin, Soochow and Ningpo Academies is largely of our men; also the president of perhaps the leading government academy, and other well-known educators in Hangchow, and several of our own teachers.

The secretaries are working in the Hangchow, Shanghai and Tokio Associations, and acquitting themselves well; and, indeed, I may say that all of our graduates, with very few exceptions, are a real credit to their *alma mater*.

The above remarks make no reference to non-graduates. During the decade, nearly one thousand separate individuals have been students here, each coming in direct contact with the Christian message, and seeing it exemplified in his teachers. Who can measure the influence for good of these young men touched by the truth and at least made favorable to Christian ideals, and a large proportion of them earnest followers of the Master?

A dozen of our former students have gone to the United States for further study. One after graduating in Rochester, N. Y., is a professor in Tsinghua College, the Indemnity School at Peking. Another, the strongest Christian leader among the students of Tsinghua College

last year, is now taking a medical course in Cleveland. Two others, after graduating from Wooster University, Ohio, are now finishing their course in Princeton Seminary, and coming back next summer as preachers to their own people. Another is at the Association Secretaries' School in Chicago. Others are studying engineering and commerce. Five of our men were interpreters and war workers in France.

One of our boys stands at the head of his class in the Forestry School of the University of the Philippines. Another took first place this autumn in the entrance examinations for the Rockefeller Premedical School in Peking. Another stood second in entering the agricultural school at the nation's capital, among students drawn from all the provinces. Such cases while above the average, give encouragement and faith to press forward.

Hangchow College is the only Christian College in Chekiang, a province of thirteen million people; in culture, ability and influence one of the quality provinces of China. The opportunity facing it is superb. Given a few rare men as teachers and a moderate increase in funds for books, building and apparatus, it can capture the imagination of ambitious students and do much to mold the men who are to move China and affect the future history of the world.

Here is scope for wisdom. Let him that readeth understand. Let him count the cost and the returns, and invest in Christian college work for China.

NEW CHURCHES AT KOCHANG AND MUJANG.

REV. S. K. DODSON.

FOR six or seven years my helpers and I had been trying to get something started in these magistracies, but seemingly without success. The meetings would be broken up by drunken sons of Belial, or there would be shown such cold indifference that it seemed useless to proceed.

Last year during my absence on fur-

lough, however, there came a change. Mr. Newland, who then had charge of that part of my field, was requested several times to go to these places and hold meetings, but being over-burdened with work, did not have the opportunity to go. However, the helper in that part of the field encouraged them, as he was able to spare the time from his other work



There is only one man over fifty in this group of believers at the Kochang church.



A group of young men in the new church started in Mujang Magistracy.

When I returned from Furlong in August, Mr. Newland informed me that he would have only one opportunity to visit that part of the field with me, and so if I was not afraid of the heat, we would go right away. That was the latter part of August, so it was very warm weather and rained every day during the week we were out. However, we were greeted by large and enthusiastic crowds in both places, and so were encouraged to begin the work of establishing churches there. In Mujang there was strong opposition from a quarter other than that of the Koreans, but that is gradually being overcome.

Late in September I returned to this part of the field and completed arrangements for churches to be established. The believers in these places, being entirely new, have not yet learned the grace of giving to any large extent, so in one magistracy they were not able to provide themselves with a house of worship. A house was rented by the missionary, however, for the space of three years in consideration of \$100. This action was made possible by a friend in Llano, Texas, who had given to the writer just that amount to be used as he saw fit.

We have also placed a helper over these two churches at \$20 per month. As the

Mission is not yet able to take care of this work in its budget, the responsibility of paying the helpers' salary was assumed by two missionaries, but the gift of a friend which has just come will probably cover the amount for six months or more.

One peculiar thing about these two new churches is that the believers are nearly all young men. Most of the old men oppose it as yet because they are afraid their sons will not sacrifice to them when they are gone. However, we feel sure that this opposition will gradually disappear. It is desirable that there be some old men in the churches, for we remember the proverb, "In youth is strength, but in age is wisdom."

At Kochang the main inspiration of the Church from the beginning has been a young man who believed while in prison. His face shines with such earnestness and joy, and he seems to be one of the Master's very own. In the other magistracy also the first to believe is a fine young man of splendid parts who has persisted in spite of much persecution.

We feel very much encouraged over the situation in these newly established places of worship. Pray for them that a great work of the Lord may be done there.

"ON THE HILL" AT 39E.

REV. J. E. WAYLAND.

IT has been a precious privilege that the Waylands have enjoyed during the past ten days. This privilege has consisted in sharing their home with the three latest recruits to our Mission. As the party from home due to arrive this fall has not landed yet, I know you are wondering who is meant in the above reference. That you no longer be left in ignorance I'll name them according to seniority—viz., Miss Dorothea Lingle, Miss Gay Wilson Currie and Miss Cora Antrim Wayland.

Miss Lingle has the honor of being the niece of Dr. Walter Lingle of Union Theological Seminary. She is the daughter of a Northern Presbyterian missionary to China, but has consented to help Mrs. Grier in the medical work at Suchow-fu for a year. Our friends there are fortunate in getting such an efficient and attractive assistant.

Gay Wilson Currie came to live with Rev. and Mrs. Edward Currie on the 24th of July. After her Aunt Elizabeth McLaughlin left, she came with her parents over to 39E, where she now receives her friends in a most charming manner. She has held with pride the honor of being the latest arrival on the field.

But Cora Antrim Wayland decided on the 19th of September to wrest that honor from little Gay and together they daily proclaim aloud their joys and sorrows, to their parents and Dr. Venable, who makes us frequent visits.

Cora Antrim sends this message to her friends, who haven't seen her: "I am a big, fat girl, weighing 9½ pounds; I feel fine except when the nurse and Aunt Gay 'treat me rough.'"

Ed. Currie and I have converted Dr. Bell's house into a regular seminary, our two daughters being boarding pupils,



Little Gay Wilson Currie, 2½ days old, and her daddy.

while he and I are principals, teachers and students. We take our recreation from studying Chinese by carrying water from the Jenkins' spring, seeing to the running of our institution, talking Chinese to every one who will be kind enough to talk to us, walking and playing tennis.

The friends of our Mission have gradually left us until now we alone are left to tell the tale and incidentally to enjoy the lovely fall weather on Kuling. Mrs. Wayland is fast gaining strength, and we hope soon to pull up stakes and make for North Kiangsu.

A LETTER CONCERNING THE AFRICAN MISSION.

Dear Mr. Bedinger:

THANK you for sending me a copy of your "Triumphs of the Gospel in the Belgian Congo." It must be full

of interest for every one interested in the spread of the gospel; but it has peculiar interest for me because I was myself associated at its beginning with those who

planted your Mission, and I have been in touch with its agents on the field ever since.

It is thirty years since I saw Lapsley and Sheppard start for Congo alone to look for a sphere in which to begin work; to-day your little book tells of fifty or sixty missionaries actively at work; and, besides Luebo, to which the pioneers were providentially guided, and which still remains the center and headquarters of your work, you have four fully organized stations, each with its own out-stations, numbering some six to seven hundred in all; and your communicants number twenty thousands. Truly the little one has become a thousand, and the small one a great nation. To God be thanks and praise.

And this not only for the rich harvest from seed sown in faith, but not less for the completeness of the equipment which you have been able to reach at so early a stage in your history. First things are first, of course—prayer meetings, church services, evangelization, but alongside of these Sunday schools and day schools, training institutes for evangelists, a theological seminary, a saw mill and an industrial school, a printing press, an agricultural school—these are only outstanding instances of what you are doing “by all means to save some,” and to raise the

whole district in which you labor to a higher level of civilization. It is all very wonderful; and yet not so wonderful as that this church, won by your efforts out of surrounding heathenism, is already itself a missionary church and not only self-propagating, but already making efforts towards self-support. And all this in thirty years!

It would be unwelcome to them and you if I were to say a single word in praise of the splendid band of men and women whose work is thus being so signally blessed; but I cannot forget that already you have names on your memorial roll—Lapsley, pioneer and saint if ever there was one; Morrison, scholar, statesman, fearless friend of humanity, and not these alone—which the whole Church places alongside the names like Carey’s, Livingstone’s, Judson’s on its roll of missionary heroes.

Let me add a word of personal congratulation on your success in telling so great a story, so clearly, so completely, so interestingly and in so small a book. I hope it will have a large circulation; it must inspire every reader with the desire to help so good a cause.

Believe me yours, always truly,

ROBERT WHYTE.

London, November 5, 1920.

NEW MISSIONARIES IN THE CONGO.

MR. and MRS. A. HOYT MILLER.

WE do not wish to burden you with a lot of detailed information in which you are not interested, yet the little and unimportant things are all that have engaged our attention since we left home last September. The getting to and getting settled in Africa is about all we have done.

Our trip to the Congo was very pleasant on the whole, and, of course, most interesting to new missionaries. We met with two extremes of weather, which is almost inevitable in coming to the Congo, and which worked our only hardship. When we left home, Georgia, the middle of Sep-

tember it was still very hot. Within a few days we were out to sea where it was none too hot, and in three weeks we were in England, where it was cold, damp and foggy. After five weeks in and about London we put out directly to the south. Within two weeks we were passing the equator and under the hottest sun we had ever felt. At Matadi, the port town, we found it still hotter. “Matadi” means “rocks,” and with rocks under us and an equatorial sun over us we received all that the word “heat” could afford. Soon however, we were up the hills and into a fine climate, of course hot during part of the

day, but always cool at night. The trip up the Congo was the most interesting and delightful of all. We new missionaries had to spend a good bit of time studying the language, but the other time we spent watching the big game. I had great sport shooting at them, they suffering no losses. Shooting and killing a hippo is quite a different game from shooting rabbits at home. While stopping in England all of our party visited the Belgium battlefields. A person cannot get any true conception of the devastation except with his own eyes.

We reached Luebo December 24th, just in time for a good Christmas dinner, most of which was from the native soil. We were strangers in a strange land. Surrounded by people, yet far from them. We had learned a bit of Buluba grammar on the way out, but could not get it off in a conversational form. We made a bold attempt to talk but made a complete failure.

Soon after our arrival in Luebo it was decided to send the Millers to Mutoto to work in the Missions Memorial Evangelistic School. We spent two months in Luebo, however, getting acquainted with that station and the workings of the Mission as a whole. A little less than a month ago we came to Mutoto and have just begun to get started in what we hope is to be our job. Training native preachers and teachers is the way that Africa is to be Christianized, and so we feel that here our work will count most.

Before a great while we hope to write you a letter saying that we have enough of the language at our command to really do something and to take our places as real missionaries. Pray that this may be soon indeed and that we may soon be preaching the story of Jesus and his love, the purpose for which we came to Africa.

Luebo, Congo Belge.

"PREACH-THE-GOSPEL-OLD-CORNER."

REV. A. P. HASSELL.

THIS is not the name of a church or a Salvation Army stand, but of a wee boy one month old living in Tokushima, Japan. His father, Mr. Kosumi, or Old Corner, as his name signifies, is the consecrated and energetic pastor of the Omichi church, which is gradually growing into a self-supporting church.

Praise God Barebones of Puritan memory has nothing on little Kosumi when it comes to names. His father was at one time an officer in a tax office—a "publican." Not a member of the family knew nor cared anything about Christianity. But fortunately there was a little Sunday school in the village where they lived, and a twelve-year-old son became an interested scholar of that school, much to the regret of the heathen father. No amount of talk or threat dampened the youth's ardor, and on a Christmas occasion the father was persuaded to attend the special exercises at the school so much beloved by his son. His hardened heart was touched and Father

Kosumi became a Christian. Now, he has been preaching the gospel for years. The entire family are Christians. The work which God gave that little boy to do has been finished, and a few months ago he laid down his studies in the midst of his seminary course and soon after gave way to the disease to which he became a prey.

A few days before this young man of twenty-seven was called to his reward he said to his father, "If I could only go over it all again how differently I would live. It has long been my ambition to become a great scholar, to be the pastor of a large church and to make a name for myself. Please pray with me that God may forgive my sin of not always putting Him and His glory first."

Five months from the time of this death the one whose name appears at the head of this article came to take his big brother's place, so the father and mother say. Mark 16:15 furnished the name that embodies the wish and prayer of the two who love him best.

Since the birth of this little fellow the



The Prayer House on the mountain side. Mr. Kosumi is the man with the white hat.

"Old-Corner" family and the church that is in their house have experienced some rare joys. The Christians had previously built, with their own hands, on top of a mountain overlooking the city of Tokushima, a little prayer house. For the past month a group of these Christians have gone up to this little oratory at or before five A. M. daily, and have spent more than half hour in asking that God might be glorified in the little Omiehi church.

At the close of the morning service yesterday many hallelujahs were heard from the lips of the pastor. We had had a most blessed communion service, preceded by a baptismal service at which the father and mother of little "Preach-the-Gospel" had presented him for baptism and dedicated him for God's service and glory. In addition there were four adults

—three wives and a husband—and three other children presented by both parents for baptism. That is to say, there were five entire families present—husbands, wives and children—in the group that stood for baptism.

The husband of one of the wives who received baptism announced at the close of the service that, beginning at 4:30 or 5 o'clock the next morning there would be prayer meeting and Bible study every morning in the little church for those who could not take the long walk up the mountain.

Will not the friends who read this story of "Preach-the-Gospel-Old-Corner" and his family pray for God's blessing to be upon him from his infancy and upon his father who is pouring out his life blood for the glory of God in the city and province of Tokushima?

GOING FORWARD IN KOREA.

M. L. SWINEHART.

IN 1910 the statement that arrangements had been made whereby our mission work in Korea would be fully supplied with all needed workers and permanent equipment was given wide publicity. That was true at the time the article containing the statement was written, but conditions may have so changed before it was printed as to render it a misstatement of fact.

No longer ago than last week, one of the liberal supporters of the Foreign Mission work of our Church, said to me: "I cannot understand why more men or means are needed for Korea. I thought we provided for that work ten years ago." To this I replied by asking if we would be satisfied if the work there remained stationary, showing no growth.

In 1910 the number of automobiles manufactured was equal to the demand. In 1920 there would be two million disappointed customers if the investment and output had not been increased many hundred per cent.

In 1910 the longest airplane flight attempted was from St. Louis to New York; now the Atlantic is crossed and Alaska is reached.

Ten years ago a proposition to raise a million dollars by individual Synods, for Christian education would have been considered impossible.

But it is not necessary to continue this list; all are aware that great changes have taken place in the United States in religious, civil, commercial and even political life during the past decade.

This is also true of the mission work in Korea. In our Mission, during the period considered, our medical work has more than doubled: the number of our Church constituency has increased 200 per cent. and attendance upon our schools nearly 300 per cent. Perhaps fifty per cent. of this increase has come in the last two years.

Yet our force of missionaries to-day is 68, while the number fixed in the 1910 list was 72.

So great is the change during the past

two years that our missionaries find themselves rubbing their eyes and trying to adjust themselves to the new conditions and to meet the present opportunities.

The congregations are pushing out the walls to our churches—I have seen in some of our largest churches a good percentage of the members standing outside the building, listening to the services through open doors and windows, that the new seekers after truth might be given a place inside the building. In many of our country churches the attendance has increased 200 per cent. in the last two years.

Our schools are so crowded that the teachers stand in the halls while directing recitations, there not being an extra square foot of floor space inside the class room. Dormitories are packed—as many as seven boys sleeping on the floor, occupy a single room eight feet square, and in our girls' schools beds have been borrowed to use in the dormitory, and the girls are sleeping three in a bed. And yet we cannot accept more than half the number who apply for admission.

Additional dormitories, new school buildings and industrial plants should be provided immediately, that the youth of our Mission, now begging for admission to our educational institutions may be accepted and receive their training from Christian teachers.

Hospital plants must be enlarged if we are to keep pace with the constantly growing medical work.

Buildings are badly needed in which to hold the semi-annual Bible classes for men and women and the annual Bible institutes and Bible schools.

Doubtless the calm and the bearing of the Christians during the political demonstrations of last year, when Korean character was put to such a severe test, has influenced some to identify themselves with the Church, but who will say that the long, all-night sessions of prayer observed by the Christians for weeks at a time, in which prayer was continually made that God would use the trying times—the mental and spiritual unrest of the

people to His own glory, are not far more responsible?

Missionary leaders are sometimes heard to refer to a "missed opportunity" in this mission field, or that, with deep regret. All Christian Koreans, resident missionaries, and the hundreds of delegates to the World's Eighth Sunday-school Con-

vention who visited our work, are agreed that this is a time of opportunity in Korea. Are we going to be able to take advantage of it?

Would you be satisfied with your investment there, if the work in Korea did not show enough growth to call for more workers and new equipment?

MISSIONARY PERSONALIA.

A LETTER has just been received from Rev. W. H. Hudson dated November 10th, informing us of the home-coming of Mrs. Hudson on the advice of the physicians of the Mid-China Mission. Mrs. Hudson has been for many years a sufferer from asthma, and has carried on her missionary work during thirty years, not only under trying conditions in regard to her surroundings oftentimes, but also under this handicap of physical weakness. In addition to other accomplishments of great importance to the world she has reared seven children, one of whom is now as-

sisting Mr. Lowery Davis in the school work at Kashing.

Mrs. Hudson sailed on the "*Empress of Asia*" November 20th for Pasadena, California, where she may now be addressed. Mr. Hudson expects to follow some time next spring, bringing the youngest child with him when he comes. We earnestly hope that a winter of the lovely climate of Pasadena, and with the delightful fruit diet which is always available in California, will restore Mrs. Hudson to good health.

We hope to have the entire family with us at Montreat next summer.

* * *



Rev. and Mrs. A. L. Davis and baby who recently sailed for Brazil.



Rev. and Mrs. V. A. Anderson whose sailing for the Congo is announced in this issue of the Survey.

Pending the reorganization of our work in Mexico and the opening up of enlarged operations in our new field, Rev. R. C. Morrow and Miss Alice McLelland have been loaned to the Northern Presbyterian Mission for work in their schools at Mexico City. A recent letter from Mr. Morrow gives the following encouraging report of that work:

"We have had quite a revival among the students of Coyoacan and San Angel schools recently. No special services, just an invitation at the close of each service. Two weeks ago about sixty were received into the church. Six more were received last Sunday. And there were ten others who went forward last Sunday. We feel that this awakening is largely due to Rev. A. B. Carrero, who has been here as pastor since August. I have also noticed a great growth in the gifts of the church. I am church treasurer."

* * *

Mrs. R. C. Morrow writes the follow-

ing regarding the climate in the new field in Mexico:

"The climate in our new field during June, July and August is far superior to that of Asheville. This being the rainy season, all the germs are daily washed away and the glorious sun refreshes us every morning. No place this side of heaven can possibly enjoy more delightful weather than does our new field during these three most delightful months. We wear sweaters all summer, and I do not take off my children's long sleeved shirts during the year. This is a great change from the summers in our old field, where the heat was almost unendurable"

We are sure this statement will be a most agreeable one to the new appointees for Mexico, who are expecting to go out to the field this year.

* * *

We are sure all our readers will be interested in the following letter to Mr. Allen M. Craig, of Winston-Salem, N. C.,

who has just been appointed as a missionary to Africa. Mr. Craig is expected to take charge of the business affairs of the mission:

"Mr. Allen Craig,

"Y. M. C. A., Winston-Salem, N. C.

"Sir:—

"The morning journal carried an interesting account of a farewell dinner given for you by the Rotary Club on last evening, because of the fact stated some time ago that you had planned to work in Africa. Many beautiful expressions were made concerning you and the great work you have done here. It must have been a great meeting, and everyone present must have felt very keenly the solemnity of the occasion. It takes a noble, big heart to give up all the pleasures and beauties of this great U. S. A. to go into the darkest of all continents to work for a benighted people. It may be well just here to tell you who I am. First of all, I am a colored woman, the wife of one of the colored physicians of this city, the president of the Foreign Mission Circle of



Miss Minna R. Amis, of Norfolk, Va., who recently sailed for China.



Mr. A. M. Shive, of Austin, Texas, who sailed for Africa in December.

the First Baptist Church, therefore you may readily see why I am interested in your new work. There is no work that lies so near my heart as Africa. It seems only fitting that some of the colored citizens should let you know just how much we appreciate your going to help our own brothers and sisters. My church and circle stand for all that go to make up a real missionary work, but this year we have seen a new vision, and another year we are hoping to support a missionary and try to establish a fund to educate some girl that is now groping in the darkness. We feel and know, sir, that you will have all the comforts of life and yet there will be times when the burdens of life will be heavy and discouragements will come. May I beg of you to allow us, a faithful little band of Christians, to at all times pray for you. We care not that you are going of another denomination, but the object of your going is enough to make us pray that your labors will be greatly rewarded. We cannot let this great sacrifice of yours go unnoticed and only wish it could be possible to have you speak to our people Sunday, but I am sure your plans for the

future have all been perfected, therefore we say, "God bless you. Take this message to our people." We, the negroes of America are awakening to a sense of our duty and are becoming anxious to help them in every way we can. We, the colored citizens of Winston, shall watch your every move and only wish in some way we could have just a word direct from you in the midst of the dense darkness of our fatherland.

There is never a day so dreary,
But God can make it light;
And unto the soul that trusts Him,
He giveth song in the night.
There is never a path so hidden,
But God will lead the way,
If we seek for the Spirit's guidance,
And patiently wait and pray.

Respectfully,

(Signed) VANDELIA PERRY JOHNS.

MISSIONARY SAILINGS.

For Africa on *S. S. Zealand* sailing from New York December 18th: Rev. and Mrs. V. A. Anderson, Mr. and Mrs. Wm. J. Anderson, Mr. A. M. Shive.

For China on *Empress of Asia* from

Vancouver December 16th: Rev. and Mrs. J. W. Vinson.

For Korea on the *S. S. Korea Maru* November 25th: Mr. and Mrs. Wm. P. Parker.

THE GOSPEL IN ITS APPLICATION TO SOCIAL AND INDUSTRIAL CONDITIONS.

THE Rev. Dr. H. W. Myers discusses this subject in its bearing upon missions in Japan, in the October number of the *Japan Evangelist*. In discussing the influences of the gospel upon the national spirit, Dr. Myers mentions the tremendous impact of Christian monotheism, permeating the Christian consciousness, in this land where the "new Japanese religion," as defined by Professor Chamberlain, "consists, in its present early stage, of worship of the sacrosanct imperial person and his divine ancestors and of implicit obedience to him." Another result of the impact of the gospel upon national life is seen in the rising tide of democracy, and an increasing recognition of the dignity, rights and brotherhood of man. In proof of the fact that these new currents in Japan are the results of Christian influence Dr. Myers calls attention to the fact that in every one of the new democratic movements the leaders are Christian men or the graduates of Christian schools or men who have been influenced by Christians.

Writing of the influence of the missionary's message upon family life in Japan, Dr. Myers calls attention to the marked reduction in the divorce rate as

given in government statistics, the growing condemnation of the old system of concubinage and an approach to strict monogamy. A great newspaper recently called on a new premier to choose men for his cabinet of whose private life the nation need not be ashamed!

The present prohibition movement in Japan Dr. Myers traces directly to Christian influence; also the steady campaign of enlightenment going on all over the country under the leadership of Japanese Christians for the entire abolition of the system of public prostitution. The gospel is just as surely touching the problems of the slums and the factory. In its relation to the industrial problem, under Christian leadership the *Yu-ai-kai* (Labor Union) has become one of the strongest forces working for the moral uplift of the people of western Japan.

Dr. Myers concludes his article by remarking that "the only way to bring the gospel into vital touch with the social and industrial conditions of Japan to-day is to get men and women who have had a vision of the cross of Jesus Christ and who have the spirit of love and self-sacrifice for their fellow-men."—*The Missionary Link*.

JESUS CHRIST AND SOCIAL SERVICE.

JESUS CHRIST is the most perfect example of the ages of the social servant. His life was one long record of "ministering" to others. He went about literally from morning to night doing good. He healed the sick and comforted the sorrowing. He denounced the social evils of the day. Again and again we read of him as a guest at social or family functions. He attended wedding feasts and dinners. He went to the house of mourning. He had compassion on a multitude of persons because they were faint from physical hunger. When called upon for an exposition of what "love to one's neighbor" meant, he told the story of the

good Samaritan. All this life of loving ministry was the natural expression of a heart filled with the love of God. The missionary who is filled with the Spirit of Christ will likewise express that Spirit in every form of unselfish social service that he can render to the people. But the great object of Jesus Christ's coming to earth, the goal toward which every step of his way tended, was to "give his life a ransom for many." To give to the people, not simply an illustration of the fruits of the gospel, but the gospel itself, the gospel of the atonement, is the vital aim of our society and of the workers it sends forth.—*The Missionary Link*.

HIDDEN TREASURE.

1. Is China seriously engaged in civil war?
2. Attention! Famine in the land, worse than was ever known—where?
3. 27,093 treatments in one year—where?
4. What is a missionary hospital?
5. Most of the congregation remained, to accept Christ—where?
6. Some very new missionary "arrivals"—who and where?
7. Before buying cows, investigate goats—on whose advice and why?

8. Full to overflowing, and teachers needed—in what seminary?
9. Some fine results from Hangchow College—what are they?
10. A young man an inspiration in the work—where was he converted?
11. An impressive wedding—whose?
12. Who says shooting and killing a hippo is different from rabbit hunting, what success did he have?
13. A little child led them—where?
14. Are you satisfied for our mission work to "stand still"?

SENIOR FOREIGN MISSION PROGRAM FOR FEBRUARY, 1921.

Arranged by Miss Margaret McNeilly.

Topic—N. Kiangsu.

Hymn—The Light of the World Is Jesus.

Prayer of invocation.

Minutes.

Roll Call—Answer with the name and location of one of our institutions in N. Kiangsu.

Business.

Devotional Service—Psalm 46.

Prayer for famine stricken China, and for our missionaries in their effort to help.

Solo—Selected.

Quiz—Hidden Treasure.

Topical—Civil War in China.

The Chinese Cry for Help.

Ten Years in the Hangchow College.

A Sutsien Outstation

Prayer for the needs as brought in the above articles.

Hymn—Throw Out the Life Line.

Close with the 67th Psalm repeated in concert.

SUGGESTIONS.

In answering roll call, an item of interest about each institution would add greatly to the program.

Have the article, "Ten Years of the Hangchow College," clipped apart by paragraphs, and given to the various members of the society, to be told.

Make earnest prayer for suffering China, and our missionaries at this most serious time.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS

December, 1920

Receipts applicable to regular appropriation:	1920	1919
Churches.....	\$ 40,611 51	\$ 46,833 21
Churches—Miscellaneous.....		16 00
Sunday Schools.....	930 13	1,324 08
Sunday Schools—Mexico.....	1,463 79	
Sunday Schools—Miscellaneous.....	4 85	4 00
Sunday Schools—Korea.....		1,830 21
Societies.....	7,861 53	11,100 98
Societies—Miscellaneous.....		35 30
Societies—C. E. Missionaries.....	124 00	434 00
Miscellaneous Donations.....	1,323 58	5,314 57
	<hr/>	<hr/>
	\$ 52,319 39	\$ 66,892 35
Legacies.....	1,006 37	18 70
	<hr/>	<hr/>
	\$ 53,325 76	\$ 66,910 42
Nine months, April 1st to December 31st, inclusive:		
Churches.....	\$432,702 10	\$383,356 23
Churches—Miscellaneous.....		42 02
Sunday Schools.....	10,374 84	9,724 54
Sunday Schools—Mexico.....	23,037 36	
Sunday Schools—Korea.....		22,874 30
Sunday Schools—Miscellaneous.....	853 11	793 47
Societies.....	80,433 40	73,664 30
Societies—Miscellaneous.....	82 69	269 75
Societies—C. E. Missionaries.....	1,648 62	2,498 36
Miscellaneous Donations.....	34,636 29	49,760 83
Miscellaneous Donations—Sundries.....	29 31	168 61
	<hr/>	<hr/>
	\$583,797 72	\$543,152 41
Legacies.....	3,279 44	2,346 46
	<hr/>	<hr/>
Total regular budget.....	\$587,077 16	\$545,498 87

To show the present situation clearly attention is called to the following statement applying to the *regular budget work* and the deficit from former years:

The initial appropriation for the year ending March 31, 1921. is.....	\$1,172,372 18
Deficit March 31, 1920.....	164,622 07
	<hr/>
	\$1,336,994 25
Receipts to December 31, 1920.....	587,077 16
	<hr/>
Amount needed to March 31, 1921.....	\$ 749,917 09

The receipts for objects outside the regular budget (\$83,639.06) have been covered by special appropriations outside of the above.

EDWIN F. WILLIS, Treasurer.

Nashville, Tenn., December 31, 1920.

The Woman's Auxiliary of the Presbyterian Church in the United States

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR
257-259 FIELD BUILDING, ST. LOUIS, MO.

OUR NEW RESPONSIBILITY.

MRS. S. C. HODGES.

THE position of woman to-day seems very far removed from that time when outside of her sphere of wife and mother she counted for but little—when, for instance, she shared only one one-thousandth part of Solomon's glory, when Paul put a quietus upon her, and when by the world generally she was regarded as an object of pleasure, a consolator of man, or a necessary evil. Until very recently the prevailing opinion seemed to be, as some one expressed it, "Woman: Bounded on the north by house-keeping, bounded on the south by children, bounded on the east by clothes, bounded on the west by ailments."

But there has been a wonderful awakening. For the first time women have become a distinct factor in civilized life with ideals and purposes and ability of their own, and with an ever-increasing activity and influence. It is a day full of opportunities, but as it is full of opportunities, it is also full of responsibilities. My appeal to you, my Christian sisters, is that in the face of these new responsibilities we may not falter; but in the fulfillment of the new duties we may not fail in the faithful performance of our first and highest duty in the home. There is no higher calling to women than wifehood and motherhood. Some one has said, "Since God could not be everywhere He made mothers." A mother is home maker and a true home is a haven, a foretaste of heaven. It is a school where the Bible, prayer, and all the virtues are taught, where sacrifice is the daily lot, where love abounds. No greater calamity could befall individuals, homes, and nations than for women to sacrifice

their high and honorable place in the home for positions in the business and political world, and fail in their duty to the family life. Woman's influence in the world is only measured by her devotion first of all to those ideals and duties which belong to her by nature as wife, mother and home-maker.

But next to her duty to God and her responsibility in the home is her duty to her country and humanity. Four years ago in the peace and quiet of her home she heard the call of her country. She hated war and she was busy and happy in her home, but not only was her country's welfare imperiled, but the salvation of her nation's soul was at stake. She had no choice. Honor and patriotism demanded her allegiance and as a high duty and privilege she answered the call. During those years she demonstrated her ability to help make the world safe for democracy and in the stories now being written of the war there are no brighter pages than those devoted to the splendid women who worked at home or went forth to soothe and comfort our men and boys in the darkest hour of the world's history. Now a second call comes to us from our country in the privilege and responsibility of equal suffrage. Are we going to fail our country in this new crisis? Or shall we as Christian women regard the privilege to vote as a sacred trust and enter the door of opportunity opened to us? We have never wanted suffrage and most of us shrink from the duties which it imposes upon us. To many it will be a cross. But instead of refusing to face the new task shall we not look upon it as a God-given trust, a wider field for use-

fulness in His service, and praying to Him for wisdom and grace, make a sacrifice to throw our influence with those who are upholding spiritual ideals, who are insisting upon the principles of humanity, and striving for the brotherhood of nations?

We women are not expected to make canvasses, or speeches, but what we can do is to study the platforms, talk them over with our husbands and intelligent friends, and before voting come to our own conclusion as to whether the candidate is honest and upright and one with whom the affairs of our state or nation can be safely trusted. We must take the vote seriously and join forces with the righteous element.

One way women can use their influence is in helping to preserve the blessing of prohibition, which has been won. Women can also do much in enforcing health and child-labor laws, and in elevating the standard and efficiency of our schools. May we not work for a Christian influence in our schools to counteract the growing tendency to sneer at religion and put a question mark after one's creed? The public school is here to stay and our children are in it. The teachers, in the formative period of their lives, are shaping the characters of our children. We ought to use our influence and demand that we have teachers of moral and Christian character. We should do all we can to have the Bible read and the schools visited from time to time by the ministers. Some claim that this is mixing Church and State, but from those who are shaping the characters of our children we have a right to demand Christian standards.

Women can help to bring about reforms

and use their influence in getting justice in the courts for the Negroes, who have not always had fair dealings. Mrs. Little, of Louisville, Ky., who used to sit sometimes in the court room beside an erring one in the hope that a friendly face and word might bring good results, said that a friend once remarked: "I don't see how you can stand it. The very thought is nauseating to me." Mrs. Little replied, "But we can be brave even if we dread it." There are no braver women in the world than the Southern women, and this is a challenge.

In our prisons there is great need for better conditions which women may help to bring about. In many prisons the lack of sanitation is appalling. In too many instances men and women of both colors are crowded into one room. Young boys and girls, imprisoned perhaps for their first offense, are left to become intimately associated with the worst degenerates—drunkards, robbers, murderers—when under different conditions they might be reclaimed.

We women have made progress along many lines and the stamp of God's approval is everywhere evident, and now if He has opened to us another door and given us more power to aid in the fight against evil and in the development of the highest manhood and womanhood for our American citizenship, shall we not face the new responsibility with courage and faith and go forward in His strength in a renewed effort to make Christianity a more vital force in the solution of all problems domestic and national? Let us take the answer of David's servants in 2 Sam. 15:15 as our answer to the King of kings.

A PLEA FOR BIBLE STUDY AND PRAYER.

MRS. T. D. JOHNSON.

WE PLEASE God most when our lives remind some one of His Son. It is to the shame of the average Christian that this cannot always be said of the conduct. We often lose

sight of the fact that *being like Christ* is our first duty in life. We are called Christians because we are supposed to be so like Christ that this is the most appropriate word to describe us.

What is the cause of the evident lack of resemblance to Christ's? Unquestionably the neglect of our source of power to be and to do as found in Bible study and prayer.

Christ could not do without prayer; neither can we if we would be like him. His life was begun, continued, and ended in prayer. Even now prayer is one phase of his work which he continues, for "He liveth to make intercession for us." Consult Luke 5:15, 16; Mark 1:35; Luke 6:12; Luke 23:34; Matt. 6:5, 15; John 14:16; John 17th Chap.; Heb. 7:25, and see the vital place that prayer had in the Master's life. What a wonderful transformation will take place in our lives when we give prayer the prominence that Christ gave it.

"Lord, what a change within us one short hour

Spent in thy presence will avail to make,
What heavy burdens from our bosoms take,
What parched fields refresh as with a shower.

We kneel—and all around us seems to lower;

We rise—and all the distant and the near,
Stand forth in sunny outline, brave and clear.

We kneel, how weak; we rise, how full of power."

We have been so busy about many things; in so doing we have neglected the one thing needful. We have put stress upon how to *organize*, rather than upon how to agonize. Satan is willing that we continue "busy about many things" that are right in themselves, even church activities—if he can thereby induce us to neglect our Bible and prayer life. Satan fears nothing from prayerless work, prayerless study, prayerless religion, but on the other hand, "Satan trembles when he sees the weakest saint upon his knees."

Christ has so much more to say about prayer than about work. We do not read that he taught his disciples how to preach, but we do read that he taught them how to pray, which was but telling them how, in union with God, they could do the things too hard for them to do alone.

When the Church learns to regard

prayer and Bible study as the highest work entrusted to her, then will come so great a blessing that she will not be able to contain it and there will follow opportunities, men, money, victory for the crucified Christ. Then much of our complicated organization will be unnecessary, and our lives will become greater powers for God and yield a more effective influence over men.

"When from out the book
I gather that which feeds me and inspires
A nobler, sweeter beauty in my life,
Then give my life to those who cannot win
From the dim text such boon, then have I borne
A blessing from the book and been its best interpreter."

It seems easy to *say prayers*, but it often costs much to pray. To become an effectual pray-er you must submit a surrendered will, basing each prayer upon, "Thy will be done." Then, too, it costs time—you will have to do less of other things to make time for communion; do less in order to do more. It costs the giving up of sin to have power with a sinless God. It costs you intensified interest in God's work. It costs you money, for God will call upon you to help answer your own prayers.

But the results that follow in the consciousness of God's abiding presence are worth the cost. You cannot be a success with your public life for God unless it is preceded by a private life with God. You are no better than your prayer life indicates.

However, more important than our speaking to God, is taking time for God to speak to us, thus gaining through His word food that will energize our souls for prayer. Bible study will inevitably be followed by prayers of confession, thanksgiving, supplication, and intercession.

The unparalleled transforming effect upon the individual life of studying this "most important document in the world's history" has been recognized by the master minds of all ages. This is not to be wondered at when within its marvelously preserved pages is found not only truth for the mind, but love for the heart, law

for the conscience, grace for the soul, the panacea for the aching hearts of mankind, applicable to every individual, in whatever circumstance, of every tribe and tongue, in every stage of the world's history.

Oh, that each reader might awake to a realization of its promise, its powers to enable the life to be a more perfect representation of the Master's life.

Will you not upon bended knee, pleading forgiveness for the shoddy treatment of His message so long, and with firm

resolution to defy Satan in his effort to keep you from a thorough mastery of God's word, begin where God thought it worth while to begin, and "search the Scriptures" for what God has said to *your* soul.

Do not let anything—not even the splendid S. S. helps, family worship, nor the exposition from the pulpit—be substituted for your individual research into God's will for your life and then "Whatsoever he saith unto you, do it."

Enorce (S. C.) Presbyterian.

Important Announcement: Woman's Parallel Conventions:

FIVE REGIONAL CONVENTIONS AT SAME PLACE AND TIME AS
LAYMEN'S CONVENTIONS

Meridian, Miss., February 14-15; Waco, Texas, February 17-18; Nashville, Tenn., February 21-22; Staunton, Va., February 24-25; Greenville, S. C., March 8-9.

Programs will present speakers of national reputation, and in addition women speakers of outstanding ability. Mrs W. C. Winsborough will speak at all conventions on her trip to the Orient.

No woman in the Church can afford to miss it!

COME!

REWARD OF FAITH IN ST. MATTHEWS, S. C.

IT IS a blessing when a church in any community can be planned, erected and paid for by a congregation without a struggle. But a church that is a monument to the sacrifice, self-denial, and continued effort of a little band, gives still a greater blessing to its members. The Presbyterian Church of St. Matthews, S. C., is one of these.

For ten years a few faithful women worked and strived to build a church. Among these were Mrs. C. R. James, Mrs. W. W. Oliver, Miss Ella Salley, Mrs. J. Skottowe Wannamaker, Mrs. R. D. Zimmerman, Mrs. Olin Dantzler and a few others. At first they had only a Sunday school, but later they were organized into a church. Others in the community who were Presbyterians, but who had affiliated with other denominations, then brought

their letters and in several instances the men of the family came with them.

Services were held in a public hall and to save the expense of a janitor the women kept it in order.

Rev. J. L. McLees, of Orangeburg, S. C., was asked to preach. He gave his services willingly, would accept no remuneration, but insisted that the congregation bank their contributions for the church they hoped to build some day. He was ever faithful, driving with horse and buggy, thirteen miles, in sunshine and in rain. Some Sundays it would rain so hard that the people would say, "Surely our pastor will not come to-day," but he did come, and Mrs. Wannamaker would send some one with her old gray horse and phaeton to notify the people that



The Presbyterian Church at St. Matthews, S. C.

there would be service. Donning rubbers and coats all would go to "preaching."

This faithful service, and the ten years of effort were rewarded on July 19, 1916, by the burning of a mortgage and the dedication of a building, simple but beautiful in design. It was complete and ready for use and represented a cost of \$3,800.00 raised almost entirely by the women.

Rev. Daniel Iverson was called as pastor. For some months previous to the dedication of the church, he had acted as supply, though at that time a student in the Seminary at Columbia, S. C. It was due in large measure to his energy and enthusiasm that the final efforts to build the church were crowned with success.

The present pastor, Rev. H. D. Corbett, is building worthily on the foundations laid for him by Rev. McLees and Rev. Iverson, and is much beloved of his congregation. The membership is only sixty,

with four elders and three deacons, but the church is self-supporting. All obligations are met because this same band of faithful women as an "Aid Society" have kept their shoulders to the wheel. While keeping the house rent paid for the pastor, they have been working for a manse and that hope is about to be realized.

Their struggle for the local need has not blinded them to the work of the Church at large and now the "Ladies' Aid" is organized on the Auxiliary Plan, with every secretary of a cause interested and at work. The first meeting of the Auxiliary was held this week with a splendid program on Assembly's Home Missions. It would have made Dr. Morris glad, could he have heard the fine plea for Durant College, and Miss Eleanora Berry would have seen her "Snapshots of Mountain Work" with even a clearer vision could she have heard them described as they were that day.

The writer, who has but recently been welcomed to share in the work of the St. Matthews Church, has been impressed with the earnestness of its women, and with the wholehearted willingness with which they have adopted the Auxiliary Plan. In the election of officers and secretaries every lady, of whom a request was made, made answer, "I will do my best." With such a spirit, what may not be accomplished for His kingdom.

"Religious Literature Sunday"

To be Observed February 6th

The Campaign Committee of the "Presbyterian Progressive Program" has designated February 6, 1921, as "Religious Literature Sunday." On that day every pastor will be requested to focus the morning service on the vital importance of religious literature in the reading and thinking of the people. The Committee also requests that during the week following that date a campaign be conducted in every congregation to place a church paper in every home. The Woman's Auxiliary in each church is requested to conduct the campaign.

On the opposite page we print a fac-simile of the letter sent to the Presidents and Secretaries of Literature of the Woman's Auxiliaries by Mrs. Winsborough.

MRS. W. C. WINNBOROUGH
SUPERINTENDENT

Mrs. D. A. McMillan, Treasurer
200 W. 7TH ST. CLEVEN, MO.



OFFICE OF SUPERINTENDENT
257-259 FIELD BUILDING

ST. LOUIS, MO.

To the Presidents, and
The Secretaries of Literature.

Dear Friends:-

All of us want to be intelligent, loyal and spiritually minded members of our Church, do we not? Then let me tell you one of the very best ways to accomplish this! Read the church papers! Why?

We cannot be intelligent members of a Church about which we are not informed!

The church papers keep their readers informed concerning all religious work of the whole world as well as of their own denomination. Their readers are intelligent Christians.

We cannot be loyal members of a Church we do not love!

The church papers make of their readers one great family - each interested in the other - each eager to have news of what all are doing. Readers of church papers are loyal Christians and Presbyterians.

The church papers build up the spiritual life of its readers. By articles, sermons, stories and poems, spiritual truths are driven home and readers of our church papers become enriched Christians.

All this being true, what greater work can the Auxiliaries do than to increase the number of readers of the church papers. Will you not plan a canvass for subscribers at once?

Read the enclosed leaflet and start the campaign at once. Work systematically and faithfully until you have canvassed your entire congregation and secured as many subscribers as possible. It will be a worth while accomplishment.

Cordially yours,

Hallie P. Winnborough.

The League of Intercessors, Presbyterian Church, U. S.

The Presbyterian Progressive Program recommends that February be observed as a month of intercession.

A new Intercessory Card has been prepared for the Woman's Auxiliary, with detachable portion to be retained by the intercessor. These cards are FREE.

Enlist all the women of your church in the greatest work possible for the advancement of the kingdom.

Order NOW from

THE WOMAN'S AUXILIARY

257-259 Field Bldg.,

St. Louis, Mo.

FIRST Y. P. CONFERENCE.

MRS. T. C. PEDEN.

THE first Young People's Conference in South Carolina was held in Piedmont Presbyterial August 19th, the Seneca Presbyterian Church acting as hostess. Every church in the Presbytery was asked to send representatives, and despite the heavy downpour of rain, one hundred happy, enthusiastic young people from the various churches attended the conference and contributed to the program. The theme was "Joy in Service," and the keynote, "Just Call On Me."

The meeting was presided over by the Presbyterian Secretary of Young People's Work, who, with a few introductory remarks, asked that our young people learn the true meaning of the word success. "Your success is measured not by what the world gives you, but by what you give the world." She said, too, that it is only the happy and willing service that is acceptable to the Master. The devotional was conducted by the pastor, Rev. I. E. Wallace.

"Visions of Needs" and "Ability to Meet the Needs" were topics on which splendid papers were prepared by girls from Anderson First and Central churches, respectively. To Honca Path, Richland, Central and Mt. Zion were assigned the following subjects: "How Our Youth May Serve by Living, Praying, Giving, Going"—showing that for every willing heart there is a field for service. "A Challenge to Life Service" was the subject of a stirring address by Mr. Frank P. Anderson, pastor of the Presbyterian Church, Americus, Ga. Since it was in Piedmont Presbytery that Mr. Anderson grew to young manhood and consecrated his

life to the Master's service, it was peculiarly fitting that he should bring this message to the Young People's Conference. His presentation was clear and forceful, and earnest prayers were offered that a number of those present might accept the challenge.

The missionary appeal was made in a beautiful and striking pageant: "The Voices of the Women," by nine Seneca girls. The work of our Southern Presbyterian Church as it is planned and carried on by the four Executive Committees, assisted by the Woman's Auxiliary and the Systematic Benevolence Committee, was outlined by representatives from Westminster, in well prepared papers.

In order to establish a precedent, and probably solve the problem of future invitations, each group was asked to carry lunch. This was served, cafeteria style, in the dining room of the church, the ladies of the church providing tea and a goodly supply of edibles. The social hour was spent in getting acquainted, giving class yells and singing class songs. The music of the entire program was an inspiring feature, special numbers being given by Seneca on pipe organ and wind instruments. Vocal selections were given by Westminster.

The devotional of the afternoon session was conducted by Mr. Harry Foster, a young ministerial student. This session was given over largely to discussions, and the perfecting of an organization by the election of officers, appointing of committees, etc. The Anderson First Church extended an invitation to the conference for 1921, the date to be decided later.

AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL
306 WEST GRACE STREET,

RICHMOND, VA.

Order books mentioned on this page from Presbyterian Committee of Publication, Richmond, Va., or Texarkana, Ark.-Texas. Order leaflets from Woman's Auxiliary, Field Bldg., St. Louis.

FOUR HOME MISSION LEAFLETS, (Each 2c.)

In the Light of the Coke Ovens, Wm. P. Shiver. A pathetic appeal for the workers in the fiery furnaces, and a crying out that the heart of the big American Church may be touched with their needs.

Italian Centers in America Luigina C. Altarelli. Outlining "the only way" by which these Italians in our land may be made good Americans—by the way of the Church.

Neighbors. Louise Ingersoll Stelzle. This gives this striking message—"We must not allow Mike, Emilio, Anton, Nils, Camille, Endoceia to mean Menace; but by new Devotion to God make Ole, Pablo, Olga, Ike, Uri, Nozela, Yetta spell the great word Opportunity.

"Our Country, 'Tis of Thee." Helen W. Crawley. A sample sentence, "Calici sometimes wonders why, since the war is won—he is still a Dago and a Wop, and not quite the equal of his American neighbors."

Four Thank Offerings. Carrie Robison, 2c. How four young people started a hunt for a "thankful" to go with every "ought to," and found that the "Heavenly Father wants thanks for our common everyday blessings too."

The Girl Who Volunteered to Stay at Home, 2c. Mrs. E. C. Cronk. An earnest appeal in Mrs. Cronk's own bright way for more workers at home, that the work may be more adequately financed. If you can't go over there, work over here.

A Cripple in China Plus Faith, etc., 1c. Nobody is exempt in the King's army; for there is the wonderful work even for the cripple.

No Sick People Here, 2c. Hilde Laible. The story of an African boy to whom the angels of heaven seemed to be speaking, whose deep spiritual life makes us exclaim, "What has God wrought."

The Burden Bearer, 2c. The Plan of Salvation explained by a Christian-Moslem, from a Moslem Standpoint, for the Moslem mind, by a Moslem convert, and surcharged with Christian truth.

GAMES.

Bible Boys. Played like Authors, with one forfeit, and two golden reward cards added. Each "book" gives scenes from a boy's life. 25c.

Bible Girls. A companion for Bible Boys. The first card of each book gives the picture of a different girl. 25c.

Bible Topic Games. An instructive Bible game that any number can play. 25c.

MAP TALKS.

Making Missions Real. Interpretations and map talks for Teen-Age groups. By Jay S. Stowell, 75c. A general secretary of a Sunday-school associations says, "We believe it will meet the real need in the missionary education of our young people."

Order direct from The Abingdon Press, Cincinnati, Ohio.

A LIBRARY.

The Moody Colportage Library. If you are interested in getting a library for your Sunday school, these volumes at 20c. each may be a real help to you. The series embraces a wide variety of sound reading; books on Bible study, missions, stories, short sketches.

Order direct from The Bible Institute Colportage Association, 826 N. LaSalle Street, Chicago.

MISSIONS IN SUNDAY SCHOOL.

Graded Missionary Education in the Sunday School. 50c. Frederica Beard. This will help to answer the oft-repeated question, "How must we start to put Missions in the Sunday Schools?" 50c. well invested. Try it.

SPECIALS FOR CHILDREN.

All the Children of the World. A beautiful missionary song for children in mission bands or Sunday school. Written by Laura S. Copenhagen. Words with music, 5c. per copy.

Except where special address is given, ORDER EVERYTHING from the WOMAN'S AUXILIARY, FIELD BUILDING, ST. LOUIS, MO.

Secretaries,
Notice
The Specials
For Children
and
The Map-Talks

Christian Education and Ministerial Relief

REV. HENRY H. SWEETS, D. D., EDITOR,
122 SOUTH FOURTH AVENUE,
LOUISVILLE, KY.

MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS,
LOUISVILLE, KY.

ECHOES FROM THE CAMPAIGN.

THE campaign to secure \$400,000 to meet the conditions on which Mr. C. E. Graham offered to give \$200,000 and to turn over the Graham Building to the Endowment Fund of Ministerial Relief for \$700,000 should have been concluded December 1st. Cash and pledges, however, are still coming to the Louisville office.

On December 8th the amount received in cash and pledges was \$577,653, which, with Mr. Graham's gift, made \$777,653. Only about \$130,000 was in pledges, and this to be paid on or before January 1, 1922.

The Church is now thoroughly awake to its responsibility and will doubtless press on until we provide more honestly for our aged ministers and their families. Prayer and faith and well directed efforts of pastors, sessions, deacons, Sunday-school superintendents, officers of societies and almost all the members of the Presbyterian family, under the blessing of God, did this big thing for God and our faithful ministers.

Almost all of the letters that came to the office breathed a spirit of prayer and faith. Many of them touched our hearts to the very depths and gave us new courage and strength.

The following came from the brother-in-law of one of our most devoted friends, who always gave beyond her ability to the cause so dear to her heart:

"I am enclosing two checks from my sister-in-law, Miss ———, to the Endowment Fund of Ministerial Relief. One is for \$17.39, one-tenth of her share in the estate of an uncle, and which she left to the Fund by a provision in her

will. The other \$17.95 she gave me just before her death to be used for the same purpose. Both amounts are to go towards the Graham Building Fund."

This interesting letter came from Portland, Ore., dated November 23, 1920:

Dear Dr. Sweets:

I am a little boy far from our home in the South. Grandmother reads the Observer to me, and she gave me a penny every day that I tried to be good. When I had earned one hundred my sister got Thrift Stamps, and I want you to add this to make up the thousands of dollars for the aged ministers.

It is hard work trying to be good, but now I am very glad that I tried.

I am nearly five years old, and mother wants me to be a Presbyterian minister. I want all the ministers to pray for me and all of us. Grandmother has three nephew ministers—Barksdale Fincher, Frank Fincher and Robert McCall.

Your true little friend,

DAVID BARKSDALE TAYLOR.

And this letter came from a little boy in Gulfport, Miss.:

"I have been saving all the pennies I could get since school started, and am sending them to you to help buy the Graham Building. I am eight years old. I have saved one dollar and forty cents.

Your little friend,

LAMAR EVANS DASPIT."

Many gifts came from aged people, some ninety years old and over. Hundreds of small offerings came from people of poor financial ability. Doubtless the former realized the loneliness of the aged servants of God, and the latter could more fully appreciate the distress of their need.

THE LABORER IS WORTHY OF HIS HIRE

ALIVING inheres in the office of the ministry. The same great law of fundamental justice applies to those who labor in material things and to those who minister in spiritual things. The support of the minister of the gospel is not a matter left to the whims of men. It is according to the divine order. God means that no minister shall be entangled in the affairs of this life, and to prevent this in the olden days. He made abundant provision for those set apart to the service of the sanctuary. Having no inheritance among the children of Israel, the Levites were assured from want from the cradle to the grave and their widows and orphans after them. The abundant tithes and offerings, the levitical cities and their suburbs, and the sacredness of their calling assured to all those who stood before the Lord to minister to him the most ample, continuous and unfailing supply for all their wants.

God declares through the Apostle Paul, "Do you know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel"

There is no violation of economic principle in this. The work of the minister stabilizes the community and makes life and property more secure, while at the same time he is a real producer in the higher realms.

When a man is ordained to the work of the ministry the Church says to him, "You minister to us in spiritual things, and we will provide for you the material things."

What a shame that this solemn covenant so often has been lightly regarded. Many of our ministers have been provided not a "living," but a "starving." This is an awful economic waste. The thought and strength that might have gone into prayer and study and ac-

tive pastoral care is of necessity disturbed and dissipated by the grim spectre of need for the family and debt for the home.

Brethren, these things ought not so to be. Our ministers ought to have faith, but we should not expect them to have all the faith. Should we expect much faith continuously if they serve a faithless church?

Even after the days of active service have gone—the minister and the widow and little orphan children after him—have a right to look to the Church for their support.

In youth he has been called away from all the sources of earthly gain. He has been commanded to "live of the gospel." He has not been able to lay by in store for the rainy day. Can we say to him in the days of old age and weakness, "We were glad to have you when you were able to serve; but now you are old and useless, be ye warmed and fed," and yet not give him the things needed to warm and feed his body? Corporations—soulless corporations we call them—are setting aside vast sums from which they are pensioning those who have helped them secure their wealth. Policemen, firemen, teachers and many other servants of the city and State are being provided for with an increasing sense of justice. The farmer cares even for the old horse which has served him well.

In our Church we have to-day one hundred and nine (109) aged ministers who are unable to serve longer. One hundred and sixty-one (161) widows for a time need the Church's care. Twenty-five (25) afflicted orphans without either father or mother; and in these two hundred and ninety-five (295) homes are ninety-six (96) little fatherless children under fourteen (14) years of age. The average age of these ministers is seventy-one (71) years, and they have given our Church an average term of service of thirty-two (32) years.

We are in great need of a large increase in the number of trained, capable, efficient ministers. If we do not support by our interest, prayers, co-operation and

means the choice, faithful successful ministers he has given, will the Lord of the harvest hear our prayer and thrust forth more laborers into his harvest?

THE CAMPAIGNS FOR EDUCATION.

REV. HENRY H. SWEETS, *Executive Secretary.*

THE Executive Committee of Christian Education is rendering valuable service to the Synods in raising funds to more adequately equip and endow their institutions of learning.

After sowing the seeds of accurate and definite information throughout the Church for several years, one form of campaign after another was tried until the scheme was evolved of gathering together teams of suitable men to organize the work in the Synod and to present the claims of this fundamental work to all the Presbyteries in each Synod.

Wonderful results have attended these efforts. In Missouri \$700,000 was secured for Westminster College. In North Carolina \$1,300,000 was raised for the educational institutions of that Synod. In Appalachia \$750,000 will soon be added to the resources of schools and colleges in that young Synod. The campaign in South Carolina has just brought \$1,060,000 to the college, orphanage and seminary, and an additional \$100,000 for a site for Chicora College in Columbia. \$600,000 has been raised in Memphis for

"Southwestern—the College of the Mississippi Valley." The campaign for Southwestern—and for the Presbyterian School at Anniston and the Alabama Orphanage in Alabama, and for Silliman College at Clinton, La.—in which \$1,400,000 is sought in the Synods of Alabama, Mississippi, Louisiana and Tennessee, was begun in January. At the same time an effort to raise \$1,000,000 in Virginia was launched. As soon as these campaigns are completed work will be begun in West Virginia for \$1,000,000 and in Kentucky for \$1,000,000.

The Executive Committee's Field Secretary for Education, Rev. M. E. Melvin, D. D., has chief charge of this work. Mr. Buschgen, as Field Superintendent, will largely direct the Virginia campaign, and Mr. Axson the campaign for Southwestern. Rev. S. W. McGill, Assistant Field Secretary, will have charge of the intensive campaigns in the cities.

We ask all our people to earnestly and expectantly remember these special efforts in their prayers.

Louisville, Ky.

THE STUDENT LOAN FUND

THERE is now a fund of \$26,000 which is being lent to boys and girls of our Church who are anxious to secure a higher education in our Presbyterian colleges. Loans from this fund have been made to one hundred and eighty choice young people of our Church—eighty-one girls and ninety-nine boys—who were recommended by instructors

and endorsed by the sessions of their churches.

Assistance through loans from this fund will enable hundreds of our young people to secure a thorough education. The boys and girls who have already been helped declare that without this temporary aid they must have been hindered or greatly delayed in their work of preparing for a life of usefulness.

A MOVING PICTURE.

AS it is impossible to reproduce on a printed page a *movie reel*, we do the next best thing and present

as an army worker, has been called back to France to do welfare work in the Army of Occupation on the Rhine. It



**Miss Armitage,
Retiring Editor.**



**Miss Witte,
Retiring Circulation Manager.**

a moving group of young ladies who are or were a part of the **MISSIONARY SURVEY STAFF**

Miss Laura E. Armitage, who has been

is quite complimentary to Miss Armitage that she should be chosen as one of a small group of young women to help make life bearable for the small army of



**Miss Porter,
New Editor of Survey.**



**Miss Payne,
New Circulation Manager.**

editing the **SURVEY** since Mr. W. C. Smith retired in 1919, and who was his assistant before she went overseas in 1918

13,000 men we are maintaining in Europe, and it is with sincere regret that the **SURVEY** releases her for this task.

She sailed for Europe about January 1st and enlisted for a two-year term of service.

Miss Minnie Witte became circulation manager when the old "*Missionary*" of Nashville and the "*Home Mission Magazine*" of Atlanta were merged into the "*MISSIONARY SURVEY*," which has been published in Richmond since 1910.

The magazine began with a paid circulation of less than ten thousand copies, and Miss Witte has had the pleasure of seeing it grow to a monthly issue of over twenty-eight thousand copies. Our subscribers owe a great debt of gratitude to Miss Witte for the prompt delivery of their *SURVEYS*, and the staff of co-workers will greatly miss her genial comradeship. She has accepted a secretarial position in one of the leading hospitals in Richmond.

Miss Mary Reno Porter, now editor of *ONWARD*, takes temporary charge of the editorial management of the *SURVEY*, a work with which she is entirely familiar, as she looked after the make up and other details while Miss Armitage was overseas in 1918-1919. We are fortunate in being able to place the work in such capable hands, and many improvements in the magazine are being planned for 1921.

Miss Muriel Payne succeeds Miss Witte as circulation manager, and she brings to the work the experience of a trained business woman and a loyal church worker, so she will soon establish friendly contacts with the large *SURVEY* family.

The *SURVEY*'s best wishes go with the departing workers, and a kindly welcome is extended to their successors.

R. E. MAGILL, *Secretary*.

GET READY FOR SURVEY WEEK IN MARCH.

Here is a plan that has succeeded. Try it in your church:

Dear Survey:

As you have been so kind as to say that our list of subscribers was one of the best, we wish to thank you, and tell you of our campaign for subscriptions.

We believe in advertising, so for several weeks previous to our canvass, we asked our pastor to read notices giving reasons why each family or individual should read the *SURVEY*, and calling for volunteers to help in the canvass.

In the last two notices we named the afternoon when we were to make the canvass and requested all who could not be at home to leave money with some member of the family.

We secured a list of names of our church members from our pastor, which list he had just had made for the Every-Member Canvass. From this list we made lists of members of each section in town, giving each group (three ladies in each) who were to help in the canvass, the list for the section in which they agreed to work.

We began our canvass at 2 P. M., some going in automobiles, some on foot to places where our hilly city is not kind to cars, and they met at the church about 5 P. M., where the lists and money were turned over to the secretary of literature, and then coffee and sandwiches were served by our Executive Board.

Of course we had to see some of the members later, but it was practically all done that afternoon, and I venture to say we have never made a canvass that was so easily made. This is our first year to try this plan, but I hope it will not be the last.

Hoping for Jack's greatest success, I am

Yours sincerely,

MRS. F. E. HUDGINS.

Local Secretary of Literature.

Bluefield, W. Va.

For information, circulars, sample copies of the *SURVEY*, address the *MISSIONARY SURVEY*, Box 1176, Richmond, Va.

Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX
PUBLISHING HOUSE, 6-8 North Sixth Street, Richmond, Va.

TEACHING THE YOUNG PEOPLE TO WORSHIP.

MARGARET WHITE EGGLESTON.

Part II.—How We Trained Leaders.

(Continued from January Survey.)

BUT in those aims of the department we had stated that we were to train leaders. A leader is trained by being given those tasks that he can do and then being helped to do them to the very best of his ability. We had eliminated the cause of failure in many schools—confusion and irreverence—so I was sure that the way was clear for actual leadership. In the choosing of the theme for the year, I had the help of three boys and three girls. The themes for the months were largely in my own mind before the meeting and we developed them together. But the way of working those topics out in the evening service for the year was largely their very own. For instance, the question from me when we were discussing the February services, “How did Jesus learn to be a good citizen?” brought out the four ways from them—“by study, by serving, by finding ideals, and by following God’s will.” Could you have stated it more effectively?

EVENING AND MORNING WORSHIP CORRELATED.

By this time we were ready for three evening services. The Intermediates were coming at five o’clock for an hour together. Sometimes we had a story, sometimes we studied missions either with or without the reflectoscope, sometimes we dramatized a story, sometimes we had map work on the screen, and sometimes we had a discussion hour. At

six o’clock, the Intermediates went home and the Seniors and Young People came. First, we had a social time with light refreshments for one-half hour where the strangers could become acquainted and we could all learn to know each other better; then we had a half hour of song and worship; and then the two groups divided, the one having a discussion hour (Senior) and the other a study hour. In this church there is a very small Young People’s Department, due to many uncontrollable things. Hence, this group is still trying to find just the program that is fitted to its need. The incoming of trained material two years from now will make all the difference in the world with the possibilities of that group. But the Senior group was composed of a good number full of life and vigor—full of question and need—full of eagerness to do and to be. And the discussion hours of this group have been one of the most worth-while parts of the whole program. They have taken the topics suggested for the evening hours and brought to them all sorts of material from their own lives. At sixteen, a boy may have nothing to contribute on the subject, “Faith,” but he has plenty to say as to whether one should be grateful for hard things, for already most of them have some knotty problems at school or in the home or business. They can talk, and they will talk, and in so doing gain confidence in themselves.

A CHURCH SCHOOL NOT SEPARATE SOCIETIES.

This evening hour had no membership list, for all the members of the school are members by virtue of being in the department. The superintendent of the division working with the presidents is responsible for the work. *Ours has been a church school and not a group of separate societies.*

THE THREE STEPS IN REAL WORSHIP.

One evening we had been studying the life of Lincoln under the topic, "Learning to be Good Citizens, by Finding Ideals." Using the reflectoscope, I had read them, "The Perfect Tribute," using the pictures. There was a very noticeable air of thoughtfulness in the room. After the service, one of the boys came to me and said, "A few weeks ago you showed us a picture of Christ which I had never seen but which I haven't been able to get away from (the Thorwaldsen Statue of the Christ); then you showed us Marcus Whitman and now this wonderful picture of Lincoln. I wish I could think that my face some day would show so much strength of purpose. Do you suppose they found their ideals in Church or in books or where?" When a message has come to the boy, God has been speaking—he has been listening—and he has worshipped during the service. It makes little difference how many times he has read a clipping or announced a hymn, as seems to be the emphasis in many of our young people's societies. He needs to see—to feel—to desire. These are the three steps in real worship. If you will judge your worship program by these three steps, you will know how much of value it has to the young men and women.

READY TO TAKE CHARGE.

As confidence grew in the evening hour, more and more of the work of the morning was shifted to the members of the groups. Then one Sunday I asked one of the young men to lead the worship

hour alone, to choose the members of the group whom he would like to have help him, and then to tell me how they would like to have me help them. He did so and the service was very well done. The following Sunday another boy had charge. Then, by the vote of the young people themselves, the worship hour in the morning was placed in the hands of the members of the department. And so it has been conducted ever since.

At first, those who would like to try to be the leader were asked to hand their names to the superintendent, and at the close of two Sundays there were volunteers enough to carry the services to the summer time, exclusive of the special days. Some had volunteered by classes, some by groups, and some were boys and girls who chose to lead. The list was an inspiration to anyone who had been working with the group. Here was a boy who last year was a trial because he chose to disturb all the rest; now he was asking to be allowed to be a leader in worship. Then he was irreverent in prayer; now he answers, when asked if he would make the prayer, "I should like to try, though I am likely to fail." Here was a group of girls who held back from any service; now they wanted to show that their class could do a very worth-while task in leadership.

SOME MATERIAL USED

Well, the Sundays have come and gone, and the Sunday morning worship hour has been more and more a source of help. I can only give one or two illustrations of what the material used has been. But they are characteristic of the rest. The service for Palm Sunday was led by a class of seventeen-year-old boys. So strong and full of possibilities they looked as they took their places in the chancel! They had typed passages from the Bible concerning the last week in the life of Christ. These they handed to the division as the boys and girls entered. After the responsive service, the leader explained the use of these passages. Then one after another, a boy told in simple

language the story of the special day, and asked the division to read with him the little passage from the Bible giving some beautiful thought of the day. Another boy made the prayer and still two others took the offering. Together the class sang one of the Eastern songs. At the close of the hour, every boy had taken part in one of the most impressive Palm Sunday services I have ever heard. Never can they have quite the same thought of Palm Sunday as they had before they prepared to show it to others, and to teach others to appreciate the value of it.

'Tis another Sunday and Wintakee Camp Fire, a group of colored girls, are to lead the service. It is flag day and so they have builded the service about the thought of that day. After the leader had given the call to worship, there was a salute to the flag; then from the wonderful patriotic service in the Hymnal for the American Youth, one of the girls gave the key words of the flag while the department read the selections. Another told the story of the taking of the Athenian oath by the boys of the olden time. Then she read impressively the Athenian oath. Another told the story of how a little American flag, torn and tattered, had saved the lives of many people in the Boxer trouble in China. Together the group sang a song.

MAKING GIVING WORSHIP.

One of the girls gave the notices. Two others who felt that they could not talk, took up the offering (which, by the way, is a real part of worship in our plan. A little envelope pushed into the face of a young man or woman never taught him to give thoughtfully or reverently. It is far more important that they give as to God than it is for the secretary to know just how much every class contributes. Why not do the same way in the church service if it is a way that leads to worship? Giving in the Young People's Division, at least, should be as dignified as that in the church service. Believing thus, we take the offering in the same

way as it is taken in the Church and the leader makes the prayer and places the gift on the altar. Thus you not only make giving a part of worship but you train your girls and boys to be able to give the same service in the Church when the need arises. There is no reason why the ushering and the taking of the collection should not belong to the young people of the Church).

HOW HAVE THEY LEARNED TO DO IT?

These are typical of the worship services which the boys and girls have led. Sometimes four or five have been used in the service—sometimes twenty. And who has helped them? Sometimes they have asked their Camp Fire leader—sometimes their teacher, and sometimes it has been my pleasant task. Often the leader has come to my home where I have given him access to stories that might illustrate the theme, books of prayer, different versions of the Bible, and all sorts of material from which he could choose what he wanted. Not often have I had to do most of the planning—only once has a person asked to be excused from a part in the program and only once has a person failed to appear without sending an excuse for his absence. They have loved the work—they are eager to be asked—they are interested in the work of the others, and, best of all, they have been able to lead the rest in a service that shows plainly the spirit of worship.

Over and over the question has come after the classes have been dismissed. "How did they learn to do it?" The answer is simple—they have chosen for themselves a department ideal; they see the value of the worship; time and thought are spent in the preparation of the material, all of which is fitted to the group where it is being used; all confusion in the room is eliminated and all the surroundings are in harmony with worship and reverence. Each person is asked to do the task in ample time to prepare the work and then is anxious to uphold the standard of the division. They have a

mind to work and a mind to worship. Every class has done its part, so it knows how to appreciate the work of the others.

THE VALUE OF A UNITED PLAN.

But not all the sense of worship has come from the Sunday services—not by any means. The ceremonials of the Camp Fire contain much of worship. The First Aid class of Scouts have learned reverence for God's works. The night camps of the boys have much of inspiration; the Scout Story-Telling class has learned to tell Bible stories in such a way as to bring out the manliness and the inspiration of the Christ life. The special communion services for the department twice a year when pupil and teacher commune together have helped much. The communion class for those who are to join the Church, which is held for six weeks preceding Easter, teaches reverence for the Sacraments, for God's Day and for God's house. The classes in cooking have shown the girls how to make the home one in which God can dwell; the special service for those who join the Church, in which some little gift from the Church emphasizes the value of their new decision, has been of much inspiration to the division. The constant use of the reflectoscope, showing the great art pictures, the wonders of God's world, etc., has been more than a pleasure. The Church services have helped many; the several pageants given by the young people have visualized the value of service for the Christ. These are some of the ways in which we have tried to teach that God lives—that God loves—and that God leads. We have known and seen that as there grows the sense of God in the every day life, the sense of worship of that God grows.

THE TEST.

The test of a school is the number of trained Christian leaders which it produces. The test of a program is the number of ways in which it inspires to service. What has the twenty-five minutes spent at the opening of the church school meant in your church in the last year—in the last ten years? Are most of your young people trained to lead? If so, did they learn it through the church school? Do they go out from the service with a message or do they go out with a jumble of trashy music, poorly read Bible passages, announcements, and confusion in their minds? Is it carefully planned, or do you happen to sing certain hymns and tell unrelated stories?

The church woefully needs trained leadership. The boys and girls woefully need tasks that shall occupy mind and time. If the church schools of the country would awake to the possibilities of the young life in their teen-age departments; if they would vitalize the message in such a way that it would grip their lives; if it would build around them the beautiful, the ideal, the worshipful by means of its many kinds of service, in a few years the Church would find associated in its work a vast army of strong young workers, ready for any service.

It is not because they do not care for the best that we lose them; it is because we have been too careless, or too lazy, or too indifferent to show them the best. Let your worship service, whether it be in a story in one of the clubs, or part of the worship of the church school, show them the Master Teacher. Little by little, they must find him, while still you are teaching them to know him, as the great Friend—the ever-present, ever-loving Friend. When they are seeing him thus, you are teaching them to worship the Christ, their Saviour.



You have read with interest Margaret White Eggleston's articles in the January and February SURVEY. You are impressed with the fact that Young People, whoever and whatever they are, can be taught to really worship. This conviction brings to you a desire to put into active operation plans for teaching your young people to worship. Though your local situation is, of course, entirely different from the one which Mrs. Eggleston had to combat, yet the principles underlying plans and methods are the same in every situation. As with full knowledge of your own local situation you begin to make your plans and methods you may find the year's program blocked out and developed by Mrs. Eggleston suggestive. For that reason we are giving that program below. As you develop your worship service for 1921 will you not send to the Department of Young People's Work, Presbyterian Committee of Publication, Box 1176, Richmond, Va., the results of what you do? A mutual knowledge of methods which have been tried and found to either succeed or fail would be of inestimable value to all leaders.

THE WORSHIP SERVICE OF THE YOUNG PEOPLE'S DIVISION, 1920.

Theme for the year—Learning to Be Like Christ.

In the Church School.	In the Evening Devotional Hour.
September—Rallying to the Work.	No evening service.
October—Getting Ready for Life.	In school; in home; in church; in business.
November—Being Grateful	For home; for work; for hard things; for God.
December—Showing Our Good Will.	By what we do; by what we say; by what we read; by what we believe.
January—Building for the Future.	By good resolutions; good habits; good friends; a good name.
February—Learning to be Good Citizens.	By study; by serving; by finding ideals; by being a Christian.
March—Showing Our Love for God.	Every day; Sunday; by church membership; by standing firm for right.
April—Learning to Be Faithful and Kind	To children; to old people; to animals; to foreigners.
May—Remembering to Pray.	For forgiveness; for strength; with reverence; with faith.
June—Loyalty to the Right.	In making decisions; in speech; in thought; in heart life.
Missionary Instruction Built Into at Least One of the Sundays of Each Month.	

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION AFRICA

Bulape, 1915.
Rev. and Mrs. H. M. Washburn.
Rev. and Mrs. C. T. Wharton.
Miss Elda M. Fair.

Luebo, 1891.
Rev. and *Mrs. Motte Martin.
*Miss Maria Fearing (c).
*Rev. and Mrs. T. C. Vinson.
Rev. and Mrs. S. H. Wilds.
Dr. and Mrs. T. Th. Stixrud.
*Rev. and Mrs. A. C. McKinnon.
Mr. and Mrs. T. J. Daumery.
Mr. and Mrs. C. R. Stegall.
*Miss Mary E. Kirkland.
Rev. and Mrs. R. F. Cleveland.
*Rev. and Mrs. A. L. Edmiston (c).
Rev. and Mrs. J. W. Allen.
Mr. and Mrs. Savels (Associate Workers).
Rev. and Mrs. J. K. Hobson.
Miss Nina L. Farmer.
Miss J. Belle Setser.
Mr. Frank J. Gilliam.
Rev. and Mrs. V. A. Anderson.
Mr. and Mrs. Wm. J. Anderson, Jr.
Mr. A. M. Shive.

Mutoto, 1912.
Rev. A. A. Rochester (c).
Rev. and Mrs. Plumer Smith.
Dr. and Mrs. Robt. R. King.
*Rev. and Mrs. C. L. Crane.
*Mrs. S. N. Edhegard.
Rev. and Mrs. A. Hoyt Miller.

Lusambo, 1913.
Rev. and Mrs. R. D. Bedinger.
Mr. and Mrs. B. M. Schlotter.
Rev. and Mrs. J. H. Longenecker.
Miss Emma E. Larson.

Bibangu, 1917.
*Rev. and Mrs. Geo. T. McKee.
*Dr. and Mrs. E. R. Kellersberger.
*Mr. W. L. Hillhouse.
Miss Ruby Rogers.
Rev. and Mrs. W. F. McElroy.

E. BRAZIL MISSION. [22]
Lavras, 1893.
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
Miss Genevieve Marchant.
Miss Ora M. Glenn.
Rev. and Mrs. J. M. Svidenstriker.
Rev. and Mrs. A. L. Davis (Lavras).
Miss Hattie G. Tannehill.
Miss Rosa M. Davis.

Caxambu, 1920.
Rev. and Mrs. F. F. Baker.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.

Plumby, 1915.
*Mrs. Kate B. Cowan.

Campo Bello, 1912.
Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION. [10]
Ytu, 1909.
Rev. and Mrs. Gaston Boyle.
Braganca, 1907.
*Rev. Marion S. Huske.

Campanas, 1869.
Mrs. J. R. Smith.
Rev. and Mrs. Jas. P. Smith.

Itaperinga, 1912.
Descalvado, 1900.
Rev. and Mrs. Alva Hardie.

Sao Sebastiao do Paraiso, 1917.
Rev. and Mrs. R. D. Daffin.

N. BRAZIL MISSION. [11]
Garanhuns, 1895.
*Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Reed.
Rev. and Mrs. Geo. W. Taylor, Jr.

Pernambuco, 1873.
Miss Margaret Douglas.
Miss Edmonia R. Martin.

Miss Leora James (Natal).
*Miss R. Caroline Kilgore.

Parahyba, 1917.
Rev. and Mrs. W. C. Porter.
Canhotinho, 1895.
*Mrs. W. G. Butler.

MID-CHINA MISSION [78]
Hangchow, 1867.
Mrs. J. L. Stuart, Sr. (Peking).
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain.
Miss Nettie McMullen.
Miss Sophie P. Graham.
Miss Frances Stribling.
Mr. and Mrs. Andrew Allison.
Mr. and Mrs. Edward Evans.
Mr. W. E. Smith (Associate Worker).

Shanghai.
Rev. and Mrs. S. I. Woodbridge.
*Rev. and Mrs. C. N. Caldwell.
Miss Mildred Watkins.

Kasking, 1895.
Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
*Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
*Miss Elizabeth Corriher.
Dr. and Mrs. F. R. Crawford.
*Rev. and Mrs. J. Y. McGinnis.
Miss E. Elinore Lynch.
Rev. and Mrs. R. Clyde Douglas.
Miss Anna Campbell.

Kiangyin, 1895.
Rev. and Mrs. L. I. Moffett (Shanghai).
Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
*Miss Rida Jourofman.
Mrs. Anna McG. Sykes.
Miss Carrie L. Moffett.
Miss Venie J. Lee, M. D.
Miss Sade A. Nesbit.

Nanking.
Rev. and Mrs. J. L. Stuart (Peking).
Dr. and Mrs. A. C. Hutcheson.
Dr. and Mrs. R. T. Shields (Tsinanfu).
Rev. and Mrs. P. F. Price.
Rev. and Mrs. D. W. Richardson.
Miss Florence Nickles.
Miss Lina E. Bradley.
Dr. E. W. Buckingham [?]
Miss Minna R. Anis [?]

Soochow, 1872.
Miss Addie M. Sloan.
*Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
Miss Irene McCain.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reaves.
Rev. and Mrs. H. Maxey Smith.
Miss Mabel C. Currie.

N. KIANGSU MISSION. [80]
Chinkiang, 1883.
Rev. and Mrs. A. Svidenstriker.
*Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. J. C. Crenshaw.
*Mr. and Mrs. S. C. Farrior.
Rev. and Mrs. M. A. Hopkins.

Taichow, 1908.
Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
Rev. Chas. Ghiselin, Jr.
Rev. and Mrs. C. F. Hancock.

Hsuehoufu, 1896.
Mrs. Marks B. Grier, M. D.
*Dr. and Mrs. A. A. McFayden.
Rev. Geo. P. Stevens (Tenghsien).
Rev. and Mrs. F. A. Brown.
*Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Lancaster.

Miss Isabel Grier.
Miss Lois Young.

Hwalanfu, 1904.
Rev. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
Miss Lilly Woods.
Rev. and Mrs. Jas. N. Montgomery.

Yencheng, 1911.
Rev. and Mrs. H. W. White.
Dr. and Mrs. J. W. Hewett.
Rev. C. H. Smith.
Rev. H. T. Bridgeman (Nanking).

Sutsen, 1891.
Dr. and Mrs. J. W. Bradley.
*Rev. B. C. Patterson.
*Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada I. McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-kiang-pu, 1887.
Rev. and Mrs. J. R. Graham.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Dr. and Mrs. L. Nelson Bell.
Rev. and Mrs. H. Kerr Taylor.
Rev. and Mrs. J. E. Wayland.

Halchow, 1908.
Rev. and Mrs. J. W. Vinson.
*L. S. Morgan, M. D.
*Mrs. L. S. Morgan, M. D.
*Rev. and Mrs. Thos. B. Grafton.
Mrs. A. D. Rice.
Rev. and Mrs. W. C. McLaughlin.
Miss Mary Bissett.
Rev. and Mrs. Edw. S. Currie.

CUBA MISSION. [11]
Cardenas, 1899.
Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton.
Miss Margaret M. Davis.
Rev. S. B. M. Ghiselin (Associate Worker).

Calbarlen, 1902.
Miss Mary I. Alexander.
*Miss Janie Evans Patterson.
†Rev. H. B. Someillan.

Placetas, 1907.
None.

Camajuani, 1910.
Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.

Sagua, 1913.

JAPAN MISSION. [50]
Kobe, 1890.
Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and *Mrs. W. McS. Buchanan, D. D.

Kochi, 1885.
Rev. and Mrs. W. B. McIlwaine.
Miss Annie H. Dowd.
Rev. and Mrs. W. A. McIlwaine.

Nagoya, 1887.
Miss Leila G. Kirtland.
Rev. and Mrs. R. E. McAlpine.
*Rev. and Mrs. L. C. McC. Smythie.
Miss Bessie M. Blakeney.
Miss F. Eugenia McAlpine.
Rev. and Mrs. C. A. Logan.

Gifu, 1917.
Rev. and Mrs. W. C. Buchanan.
*Miss Elizabeth O. Buchanan.

Susaki, 1898.
*Rev. and Mrs. J. W. Moore.
Rev. and Mrs. J. H. Brady.

Takamatsu, 1898.
*Rev. and Mrs. S. M. Erickson.

Miss M. J. Atkinson.
Rev. and Mrs. H. H. Munroe.
Marugame, 1920.
Rev. and Mrs. J. Woodrow Hassell.
Rev. and Mrs. I. S. McElroy, Jr.
Tokushima, 1889.

*Miss Lillian W. Curd.
*Rev. and Mrs. H. C. Ostrom.
Rev. and Mrs. A. P. Hassell.
Miss Estelle Lumpkin.
Toyohashi, 1890.
Rev. and Mrs. C. K. Cummings.
Okazaki, 1890.

*Miss Florence Patton.
Miss Annie V. Patton.
Rev. and Mrs. C. Darby Fulton.
Rev. and Mrs. J. E. Cousar, Jr.
CHOSEN MISSION. [77]
Chunju, 1896.

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Rev. and Mrs. L. O. McCutchen.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanna A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.
Miss Lillian A. Winn.
Rev. and Mrs. F. M. Eversole.
Miss Sadie Buckland.
Miss Janet Crane.
Mr. J. Bolling Reynolds.
Dr. and Mrs. M. O. Robertson.

Kunsan, 1896.
Rev. and Mrs. Wm. F. Bull.

Station assignments have not yet been reported for the following missionaries who recently sailed for China: Miss Mary McCown, Miss Grace Farr, Miss Mary Lee Sloan, Miss Ruby Satterfield.

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E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Campo Bello, Estado de Minas Geraes, Brazil. For Piumby—"Piumby, Estado de Minas Geraes, Brazil. For Caxambu, Estado de Minas Geraes, Brazil.

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Parahyba do Norte, E. da Parahyba.

CHINA—Mid-China Mission—For Hangchow—"Care Southern Presbyterian Mission, Hangchow, Che., China." For Shanghai—"Street address or care 20 Museum Road (Treasurers), China." For Kashing—"Care S. P. M., Kashing Che., China." For Kiangyin—"Care S. P. M., Kiangyin, Ku., China." For Nanking—"Care S. P. M., Nanking, Ku., China." For Soochow—"Care S. P. M., Soochow, Ku., China.

NORTH KIANGSU MISSION—For Chinkiang—"Care S. P. M., Chinkiang, Ku., China." For Taichow—"Care S. P. M., Taichow, Ku., China, via Chinkiang." For Hsuehoufu—"Care S. P. M., Hsuehoufu, Ku., China." For Hwaianfu—"Care S. P. M., Hwaianfu, Ku., China." For Tsuchien—"Care S. P. M., Tsuchien, Ku., China." For Tsing-Kiang-Pu—"Care S. P. M., Tsing-Kiang-Pu, Ku., China." For Haichow—"Care S. P. M., Haichow, Ku., China." For Yen-cheng—"Care S. P. M., Yen-cheng, Ku., China."

If uncertain, address care Mission Treasurers, 20 Museum Road, Shanghai. Parcels other than samples and hooks, may all be sent in care of this address.

CUBA—For Cardenas—"Cardenas, Cuba." For Caiharien—"Caiharien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kohe—"Kohe, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Gifu—"Gifu, Gifu Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Zitacuaro—"Zitacuaro, Michoacan, Mexico." For Morelia—"Morelia, Michoacan, Mexico." For Toluca—"Toluca, Mexico, Mexico." For Coyoacan—"Coyoacan, D. F. Mexico." For San Angel—"San Angel, D. F. Mexico."

Miss Julia Dysart.
Dr. and Mrs. J. B. Patterson.
*Rev. John McEachern.
*Mr. Wm. A. Linton.
Miss Lavelette Dupuy.
Rev. and Mrs. W. B. Harrison.
Miss Lillie O. Lathrop.
Miss Willie B. Greene.

Kwangju, 1904.

*Rev. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary Dodson.
*Mrs. C. C. Owen.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
*Mr. and Mrs. M. L. Swinehart.
Miss Elizabeth Walker.
Miss Elsie J. Shepping (Itinerating).
Rev. and Mrs. L. T. Newland.
Miss Georgia Hewson.

Mokpo, 1899.

Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
Rev. J. S. Nisbet.
Miss Ada McMurphy.
Dr. and Mrs. R. S. Leadingham (Seoul).
Mr. and Mrs. Wm. P. Parker (Pyang-Yang).
*Mrs. P. S. Crane.
Rev. D. Jas. Cumming.
Miss Esther B. Matthews.
Rev. and Mrs. Joseph Hopper.

Soonchun, 1913

Rev. and Mrs. J. F. Preston
Rev. and Mrs. R. T. Coit.
Miss Meta L. Biggar.
Miss Anna L. Greer.
Rev. and Mrs. J. C. Crans.
Dr. and Mrs. J. McL. Rogers
Miss Louise Miller.

MEXICO MISSION

[11]

Zitacuaro, 1919.
*Rev. and Mrs. H. L. Ross.
Morelia, 1919.
Rev. and Mrs. Jas. O. Shelby
Toluca, 1919.
Rev. and Mrs. W. A. Ross.
"Arenal" 40, San Angel, D. F. Mexico.

San Angel, D. F. Mexico.
Miss Alice J. McClelland.

Laredo, Texas.

Miss E. V. Lee.

Austin, Texas.

Miss Anne E. Dyssart.

Coyoacan.

Prof. and Mrs. R. C. Morrow.

Missions, 10.

Occupied Stations, 53.

Missionaries, 398.

Associate Workers, 11.

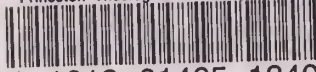
*On furlough, or in United States.

Dates opposite names of stations indicate year stations were opened.

↑ Associate Workers.

For postoffice address, etc., see page below.

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